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ABSTRACT

Papers and task force reports are as follows: "Possibility and Plurality: The Futuring of Adult Education" (Greene); "Adult Education in an Information Age" (Steele); "Fulfilling the Promise of Adult and Continuing Education" (Quigley); "Imperatives for Planning Impactful Continuing Education Programs" (Knox); "Graduate Education for the 1990's: The Distance Direction in Adult Education" (Apps); "Teleconferencing" (Donaldson); "Off Campus Classes" (Seaman); "Independent Study" (Marsick); "Computer Conferencing" (Hiemstra); "Feminist Research" (Hugo); "Participative Research/Evaluation" (McElhinney, Wood); "Conducting Literary Research" (Quigley, Merriam); "What If Self-Directedness in Learning Is a Learning Style?" (Bonham); "Theoretical Foundations for Self-Directed Learning" (Long); "The Relevance of Sternberg's Triarchic Theory of Human Intelligence for Self-Directed Learning Theory and Practice" (Sisco); "The Critical Turn in Mainstream Adult Education: Pedagogy for Social Change or Socialism of the Academe?" (Collins); "Critical Adult Education for Social Change" (Horton); "Criteria for Assessing Critical Adult Education Research" (Little); "Action Learning: Critical Social Theory? (Marsick); "Action Science as Critical Theory: Human Resource Developer as Organizational Empower and Meaning-Maker" (Watkins); "The Teaching of History of Adult Education" (Murk, Stubblefield, Rose, Rohfeld, and Courtney); "Teaching the History of Adult Education in an Introductory Course" (Stubblefield); "The Teaching of the History of Adult Education" (Rose); "Teaching the History of Adult Education: Summary of Remarks" (Rohfeld); "Teaching the History of (American?) Adult Education" (Courtney); "Adult Education World-Wide-Revisited" (Reischmann); "Adult Education in Development Programs: Possibilities of a Failure of Praxis" (Blunt); "Snapshot of Faculty Careers of Professors of Adult Education" (Caffarella); "A Continuing Conversation with Friends: Development Needs of Part-time/Adjunct and Senior Faculty in Adult Education" (Simpson et al.); "Diversity in the Content and Process of HRD (Human Resource Development) Academic Programs in Adult Education" (Dixon, Green); "Evaluation by Graduates and Faculty of Doctoral Programs in Adult Education" (Lawrence, McElhinney); and "Framework for Policy Analysis in Adult Education: Putting It to Work for the Profession" (Jahns, Maurice). Commission business meeting reports and annual census of adult education doctorates are included. (CML)

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Commission of Professors of Adult Education

Proceedings of the 1989 Annual Conference

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October 1 to 3, 1989

Atlantic City, New Jersey

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TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

PROCEEDINGS
COMMISSION OF PROFESSORS OF ADULT EDUCATION

The 1989 proceedings of the Annual Conference of the Commission of Professors of Adult Education was held in Atlantic City, October 1 - October 3, 1989 in co-operation with the American Association of Adult and Continuing Education annual conference. The proceedings of the Conference are reported in this publication and represent the deliberations, problems, and prospects associated with adult education as a field of academic inquiry for the Professor's conference.

This year's proceedings include the full texts of presentations at the General Sessions, papers and presentations summaries from Concurrent Sessions. The available Task Force reports are included as part of their perspective concurrent programs.

The complication and publication of the proceedings have been informal and are the result of the efforts of professionally minded Commission members, friends and support staff. The editor wishes to express his appreciation to those who contributed manuscripts and, especially, to Ms. Karean Hailey and Ms. Cynthia Nicola for their considerable assistance in this project.

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General Session I

Possibility and Plurality:
The Futuring of Adult Education

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To take the vantage point of someone choosing within a lived situation is to think of someone taking an initiative, leaning towards untapped possibility. For Hannah Arendt, "action and beginning are essentially the same...." She goes on to say that it is "in the nature of every new beginning that it breaks into the world as an 'infinite improbability', and yet it is precisely this infinitely improbable which actually constitutes the very texture of everything we call "real" (1963, p. 169). She is talking, of course, about how things look from the perspective of the actor or the agent--you or I, deciding at some moment in our history what one or another of us is going to do. From the vantage point of the framework surrounding us, or the system, or the automatism of things, some sort of behavior is going on, more than likely predictable behavior; because, from that vantage point, what are important are statistical probabilities. Taking the system's perspective, or the institution's, we are likely to speak in terms of trends and tendencies, or what is <u>expected</u>, all things considered, all variables taken into account. But from my viewpoint or yours, an action is taking place, not a behavior, and all sorts of things are possible. I appreciate Hannah Arendt's insistence that new beginnings are as important a feature of human existence as are the features of plurality and communication. Plurality signifies the distinctiveness of human beings, the fact that no single one of us duplicates any other; and it summons up at the same time the multiple visions that are conceivable, the heteroglossia, the multiple voices that compose our social world (Bakhtin, 1981, p. 283ff.). I am always drawn to relate these notions to the idea of imagination as well, to the recognition (quoting Mary Warnock) that "there is more in our experience of the world than can possibly meet the unreflecting eye . . . that there is always <u>more</u> to experience and <u>more in</u> what we experience than we can predict" (1938, p. 202). And that, in turn, makes me think of Wallace Stevens's "Man with the Blue

Guitar." The blue guitar, some of you may know, is a metaphor for imagination; it does not play things "as they are." And, at one wonderful moment, the guitarist says to those who challenge him: "You as you are? You are yourself./ The blue guitar surprises you" (1964, p. 183).

It is with those ideas in mind--beginnings, possibilities, pluralities, the unexpected, and surprise--that I want to talk about adult education in relation to the year 2000 and where you want to be. You probably can tell already that my particular perspective is affected by the work I do in social philosophy, the arts, and the humanities. I am not inclined nor able to present a well-wrought social scientific rendering of the programs that ought to be devised to meet the challenge of advancing technologies, the shift of factory production to the Third World, the expansion of an information economy, and so on. Nor am I inclined to respond to the presumed necessity to make what we do contributory to the nation's continuing growth and economic competitiveness. I have been reading books on ecology lately and am becoming rather obsessed by affirmations like Andre Gorz's when they are phrased like this; "'Bette' may now mean 'less': creating as few needs as possible, satisfying them with the smallest possible expenditure of materials, energy, and work, and imposing the least possible burden on the environment" (1980, p. 27). I am not sure what to do about it; but I <u>am</u> sure we have to take it into account.

For all that, I recognize the need to continue working for technical and measurable achievement in a number of domains. It is important to cultivate specified intelligences and a certain range of literacies so that more people will be enabled to choose among a decent array of options and join into the cultural conversation, even about such matters as ecology. We ought, though, be aware when those preoccupations are reactive or proactive: whether we are simply complying with demands made by those with the power to prescribe or whether we are thinking critically and transformatively at the same time, asking ourselves and our clients how things ought to be. There are more necessities than socio-economic ones in our tumultuous, inequitable, troubled world.

We cannot but be familiar today with the many reports and texts stressing the erosion of community in our country, the prevalence of privatism and self-improvement, the lack of open dialogue, the constriction of the public space. John Dewey used to speak of the significance of an "articulate public" (1954, p. 184); Robert Bellah and his associates call attention to the danger of our exchanging "general citizenship in society for membership in the community of the competent" (1985, p. 299). Surely, adult educators are concerned about the peculiar silences where there ought to be ongoing dialogue, about domination by the media voices, about the apparent lack of truly shared concerns. To consider your work as partially grounded in a commitment to a civic conscience or to the opening of a public space or (to go further) to serious cultural transformation is to think in terms far transcending technical and basic skills. The capacity to read the texts of the social work must be cultivated; values like justice and equity and freedom must be made palpable again; the diverse voices and realities of a pluralist society must be interpreted and reinterpreted, until on some level they are understood.

Once we take this into account, however, we are confronted with the responses of those troubled by what they conceive to be relativism, if not an upsurge of a kind of anarchy. We have witnessed some of this in the arguments around the Helms amendment, that fated attempt to refuse support to any art work that purportedly insulted or denigrated the beliefs and/or tastes of any group, as we are in the discussion about a flag-burning amendment. The presumed horror felt by some of those who just <u>heard</u> about the Robert Mapplethorpe photographs, not to speak of the maker of that famous crucifix, connected with a more serious longing for traditional hierarchies of taste and value. Levelling, vulgarity, impiety: the charges masked, in many cases, a fear of strangers, a fear of pluralism. And this merged in many places with the conviction that a national community cannot exist without a unitary "cultural literacy" or a "core" of shared knowledge to sustain it. Those troubled in this fashion are likely to hold tight to the traditional canons that governed curricula in the humanities over the generations, no matter how often they are reminded of the voices and the

visions excluded by the dominant white male viewpoint that infused the old curricula. Like E.D. Hirsch and his "Excellent Network," they cannot conceive a stable and fully literate nation without a shared set of cultural referents, without a definable list of what (appearing as the sub-title of Cultural Literary) "every American needs to know" (1987). Like Allan Bloom, they may be deeply worried about what is called The Closing of the American Mind (1987). (Picking up that book by chance, I found the following lament, basically a lament about pluralism: "There is an enormous difference between saying, as teachers once did, `You must learn to see the world as Homer or Shakespeare did,' and saying, as teachers now do, `Homer and Shakespeare had some of the same concerns you do and enrich your vision of the world.' In the former approach students are challenged to discover new experiences and reassess old; in the latter, they are free to use the books in any way they please" (p. 374).)

Saying this, I may be making life harder for some of you, especially those of you who are critical enough of the technicist emphasis in adult education to welcome any effort that calls attention to the social importance of the arts and humanities. Certainly I share your desire (if that is what it is) to open more opportunities for more informed and direct engagements with literature, philosophy, history, and the rest. But I am troubled by the way these proposals are couched, as I am troubled by Hirsch's rather repeated linking of cultural literacy to economic preparedness. John McDermott has expressed this unhappiness best in a piece he wrote on humanities in the high schools, although he does not solve the problem. He is as worried as anyone about what he calls the "erosion of humanistic sensibility" and its effect on our ability to build a "truly human future." But then he talks about how he laments the suffusion of curriculum with disciplines and approaches whose major task "is to prepare students for successful functioning in an ostensibly high-technological future, as though such activity was to be the primary activity of a human life." It is at least suggestive to apply this to what is being attempted in adult education. Then McDermott goes on:

> If we are to survive as an originating human culture, we cannot view the reflective awareness of our past, the extensive knowledge of other cultures and other languages, literature, the arts, and speculative science as activities merely desirable and actually peripheral to the more important task of "getting along" in the future. This approach may enable us to survive as a nation, that is, . . . to hold our own. On the other hand, we shall become spiritually bankrupt. (1984, p. 47)

There are others, equally concerned for reflective awareness, knowledge, and literacy, who share what is called a "post-modern commitment to pluralism and multiplicity" (Gitlin, 1989, pp. 347-360). Undeterred by relativism and contingency, they object to what they conceive of as "monologism". In the spheres of education, they want to open curricula to diverse perspectives, many of them never tapped by educators before. There are the perspectives of the many ethnic minorities, the perspectives of women of all classes, the perspectives of the factory and service industry workers, the excluded, the derelict, the oppressed. To include works of literature by the hitherto silenced; to do the kind of history that reaches into everyday lives; to incorporate ethnographic "readings" of cultures and symbol systems seldom acknowledged before: all this means meeting challenges posed, not only by multiculturalism, but by the endless particularities of human existence on earth. For critics and scholars sensitive to all this (philosophers like Richard Rorty, anthropologists like Clifford Geertz, literary critics like Barbara Herrnstein Smith) curriculum on every level ought to be open to a great, ongoing "conversation." It must be a conversation hospitable to voices never heard and susceptible to many interpretations in a world made up on many interpretive communities; and the richer it becomes, the more various the perspectives it makes possible, the more just and many-faceted will be the emergent common world.

There are, as we well know, numerous people who acknowledge the diversity of (and the contests among)

primary challenge as having to do with the unjust and highly administered society--bureaucratized, exploitive, manipulative. They find it dominated by unreflective technical rationality, distorted by mystifications, submissive to hegemony. Adult education programs, to mean anything, ought, they believe, to be oriented to cultural as well as perspective changes. Jack Mezirow, for instance, has written:

> If being an adult educator implies a commitment to the values inherent in an idealized dialogic learning situation and self-directed learning, then we must not only plan for the requisite conditions for such learning within the confines of our programs but also foster collective social action.

A mere reproduction of a stratified, discriminatory society is not enough, no matter how broad the range of increased opportunities. A critical literacy is sought, developed against lived and shared biographies, thematized in the language of what Paulo Freire calls our "vocation," the "humanization" of conscious beings free to think and act and be (1970).

Where is the touchstone, once we take into account the multiple life stories and the multiple realities that mark post-modern society? Are there rational principles to which we can refer when we try to decide, in our specific situations, how to act on possibility? Ought we to try, rather, to make our decisions in a context of care and concern? Can we deliver, in the various networks with which we come in touch, clues as to the ways living persons actually think about their lives and projects, clues as to their hopes for themselves and their children in a terribly perplexing world? Do we consider what we are doing from the standpoint of community-building? Of social justice? Of the public space? If we commit ourselves to fostering "collective social action," what do we expect such action to achieve?

Assuming the diversity of adult education programs, I believe it important to take into account the numerous and often contradictory descriptions of the social and

economic landscapes surrounding us. These descriptions, after all, have much to do with the ways in which different people construct their social realities. We need only contrast the dreams that bring newcomers to these shores to the growing recognition that the likelihood of upward mobility in the traditional sense is lessening all the time. Despite the official talk of involving everyone who is decently trained in the service of the new technologies, there is a grudging acknowledgment that the gap is widening between the very wealthy and the hopelessly poor. Numerous articles and studies remind us that perhaps ineradicable damage has been done by the policies of the Reagan years: the destruction of social support systems, the erosion of the ideals of social justice, the loss of social concern. Other reports insist on the so-called "underclass's" responsibility for its lack of success; or, perhaps more kindly, they blame education for its failure to remedy the widespread "mediocrity" that presumably leads to dependency and helplessness. Even while (as in the October Atlantic), we are told that we may be on the verge of a "global boom" (Morris, pp. 51-64), we are repeatedly informed of the impending decline of the "American Empire," if not the "end of history." And ironically more and more observers (watching scenes of compulsiveness, excess, or addiction) are commenting on the fact that improved material satisfaction does not necessarily bring happiness or improved social relations.

A suggestive essay on all this appeared last May in The New Republic. Written by Robert Reich, it is entitled "As the World Turns"; and it has fundamentally to do with the increase in inequality in the United States as the economy merges with the global economy, as new technologies of world-wide communication and transportation "have redrawn the playing field." What Reich has in mind is the development of an international labor market, the corporations' growing tendency to relocate their production centers in order to take advantage of low wages abroad. What seems to me to be relevant to the concerns of adult education is his sketch of categories that reflect what he calls "the real competitive positions of workers in the global economy." The emerging categories are what he calls the symbolic-analytic services, the routine production

services, and what he names "personal services." None of this, I must point out, prevents him from recognizing the vast numbers of the poor and underprivileged, whose plight demands major investments for health and education, investments thus far being withheld.

In any case, the first category includes those people who manipulate data, words, oral and visual symbols, and the other components of information. They include lawyers, bankers, management consultants, research scientists, design engineers, television producers, and certain academics. They work, he says, alone or in small teams, usually without bosses or supervisors. Their work environment is quiet and tasteful, in (usually) steel and glass high-rise buildings. "When they are not analysing, signing, or strategizing, they are in meetings or on the telephone--giving advice or making deals." They are in jet planes often; they are well groomed; most are white males. Obviously, they are in high demand all around the world. Whatever our location with respect to them, they have to be taken into account--politically, pedagogically, and (as I will try to suggest after a moment) morally.

Reich's second category includes the people who do largely repetitive work--processing data, putting information into computers, and taking it out. They tend to work in large centralized facilities, monitored by supervisors who are in turn monitored by senior supervisors in typical bureaucratic structures. Because they are in competition very often with foreign workers, they are generally paid a relatively low hourly wage. The third category includes workers like restaurant people, cab-drivers, beauticians, retail clerks, hospital orderlies, and security guards--people (usually with a high school education) who perform some type of personal service. Most of them, we should recall, are women and minorities; and they often compete with illegal aliens willing to work for low wages or with dislocated factory workers, trying to find a path of survival in a threatening post-industrial world. Upward mobility in this category is said to depend on the capacity to master one or another of the new technologies, and often on the ability to learn on the job. Reich makes the point that, because of the number

job. Reich makes the point that, because of the number of people on this rung, we will have to think more seriously than ever before about the kind of health care they need and the grounding they require "in mathematics, basic science, and reading and communicating." Accepting conventional wisdom, he writes that our ability to integrate the American work force into the world economy will depend more and more upon the education we provide. He does not say specifically where practitioners of our type belong; but it seems reasonable to situate ourselves somewhere between the "fortunate fifth" and the mass engaged in repetitive, usually unfulfilling labor.

There may be alternate modes of differentiating among groups of people; but, given the plurality of learners in our domains, I think it is useful to think in terms of a plurality of languages, desire, stories, needs. Reich, for instance, makes us realize that the "fortunate fifth" have the responsibility for bearing the cost (probably in the form of higher taxes) of increasingly expensive health care, housing, and education for the many. Yet these are the very people who are the most self-regarding, privatist, and disconnected. Not only do they feel insulated from the less fortunate even as they pass the homeless and the mentally ill on the streets; they tend to move further and further from the centers of poverty, the more fortunate they become. If adult educators have any contact at all with these people, the concern ought to be a fundamentally ethical one. It may be a matter of working for a consciousness of solidarity with others in an unsettled world; it may be a matter of communicating the relation between a sense of justice and what John Rawls calls "self-esteem" or "self-respect." In his Theory of Justice, he speaks of the fact that people who respect themselves are more likely to respect each other and conversely. One feature of a conception of justice, he writes, is that it publicly expresses human beings' respect for one another; and in this way, they insure a sense of their own value. And then he speaks of everyone's good being included in a scheme of mutual benefit in a just society and of how public affirmation of each individual's endeavors supports people's self-esteem (1972, p. 172). Alternatively, the fortunate ones may be provoked to feel as does the

scrivener living in his Wall Street office, solitary on a Sunday. "The bond of a common humanity now drew me irresistibly to gloom. A fraternal melancholy! For both I and Bartleby were sons of Adam" (1986, p.111).

Reich has little to say about the oppressed and the truly needy; and he does not apparently concern himself with what is often at the core of adult education's concern: making it possible for people, learning collaboratively in learning circles or in classrooms, to take their own collective action in order to bring about change. In this case, I would think of change as a conscious effort to repair deficiencies in the immediate environment: to provide day care, to open a play space, to offer counselling and comradeship and care. From here (and this requires a pedagogic leap) might come a move towards an appearance in public or an attempt to create a public space. For John Dewey, this meant becoming cognizant of the individual and group decisions whose consequences meant suffering and deprivation for others. He wrote:

> When these consequences are in turn realized in thought and sentiment, recognition of them reacts to remake the conditions out of which they arose. Consequences have to be taken care of, looked out for. This supervision and regulation cannot be effected by the primary groupings themselves. For the essence of the consequences which call a public into being is the fact that they expand beyond those directly engaged in producing them. Consequently special agencies and measures must be formed if they are to be attended to....(1954, p. 30).

He knew that new publics were often needed, as they surely are today, "and to form itself, the public has to break existing political forms" (p. 31). Hannah Arendt added to this the diversity of perspectives that must be tapped if a public space is to be attained; and she wrote of the importance of different persons actually appearing before one another to engage in dialogue. She spoke of storytelling as a means of transforming the

private into the public and pointed out how the "presence of others who see and hear what we hear assures us of the reality of the world and ourselves..." (1958, p. 50). Adult educators, adding to this Paulo Freire's interest in "naming the world," may well extend the idea of dialogue as "the encounter in which the united reflection and action of the dialoguers are addressed to the world which is to be transformed and humanized" carried on in a spirit of love for the world and for other human beings (1970, p. 77). Perhaps it will be possible, in the face of the dread challenges of drugs and AIDS and homelessness, to do something to move the fortunate into imagining what such encounters may be like, to move them as so many were moved twenty years ago.

There remain the mass of people engaged in repetitive, usually unfulfilling labor. It seems evident that one of the challenges to adult education is to be found in their plight and in the plight of those bound, in one way or another, to the new technologies. Recognizing the positive values of computers and computerization in many domains, we also have to acknowledge the deskilling that accompanies so many technological advances. There is no question that skill requirements are being reduced in many places, and that jobs are becoming more and more routinized. It is also the case that damage is frequently being done to the health of women word processors, tied to their computers for long, silent, boring days. This has to be seen in connection with the instrumental thinking to which reliance on technology gives rise. It can be, indeed, it ought to be related to an understanding of the peculiar mediating function served by the new machines between experiencing subjects and the objects experienced.

Saying that, I associate to the beginning of Melville's Moby Dick and the description of the city dwellers in Manhattan thronging the piers and docks on Sundays. They become watergrazers on that day, after long weekdays spent "pent up in lath and plaster--tied to counters, nailed to benches, clinched to desks. How then is this? Are the green fields gone? What do they here?" (1981, p. 3). The ideas of constriction, of containment in tension with the spaces of the water, the

boats and waves immediately experienced; all that makes me take note of something in the technological experience to which educators ought to pay heed. Even as we do so, we might think about provoking people to pose questions about the challenge of good work and the quality of work places. It is not only that we need to work for flexibility and adaptability. Interested in critical questioning, we might engage persons in reflection on the very idea and act of work, of instrumentality, and the relation between the use of the new tools and being in the world. It is, in some measure, a matter of perceiving connections. It may be one of the ways of adapting what are thought of as women's ways of thinking relationally, of a kind of knowing grounded in a human and non-technical concern. It may, at certain junctures, reach the point of human beings and of the earth itself.

If we do not differentiate in the plurality of learners, we overlook the dangers of leaving technical knowledge (as Arendt once said) "to the decision of professional scientists and professional politicians" (1958, p. 3). At once, we overlook the demand implicit in the lives of those condemned to doing dull work for others through most of their lives--and hanging on to it, in the fear of something worse. Again it is a matter of communicating to people that they have a right to pose the questions, to embark on dialogue. In the course of caring for them as well, we may release them for vital participation among others with a shared concern. The pedagogic point has to do with conceptualizing and articulating the concreteness of the lived for the sake of developing a sense of agency in a drab, manipulative world.

I have some hopes that a grounded, varied education geared to the shared intersubjective reality where ordinary lives are lived many arouse some of them, protect them from the positivism that makes it so easy for experts to separate knowledge from values or from moral concerns. I recall the philosopher Maurice Merleau-Ponty writing about how important it is for scientific thinking, "a thinking which looks on from above and thinks of the object-in-general," to return to the "`there is' which underlies it; to the site, the soil of the sensible and opened world such as it is in

our life and for our body--not that possible body which we may legitimately think of as an information machine but that actual body I call mine, this sentinel standing quietly of my words and acts." And then he speaks about the associated bodies, the others "along with whom I haunt a single, present, and actual Being...." (1964, p. 160-161). One of the challenges is for us to cultivate that awareness where we can, an awareness which is fundamentally a consciousness of situatedness in the "sensible and opened world."

Inevitably that makes me think about and argue for an inclusion of as many materials from the arts and humanities as possible, even where efforts are being made to provide "a good grounding in mathematics, basic science, and communicating." Imaginations can be released in efforts to combat boredom and the sense of futility. Provided media, persons may be empowered to go off on new adventures in meaning through engagement with the several domains of the arts. They may, whoever they are, go in search of their own images, their own tonalities, their own ways of leaving thumbprints on the world. I think of the narrator in Walker Percy's The Moviegoer, telling about what it is like to arouse oneself from submergence in everydayness and to go in search. "The search," he says "is what anyone would undertake if he were not sunk in the everydayness of his own life....To become aware of the possibility of the search is to be onto something. Not to be onto something is to be in despair." There is Virginia Woolf, recalling her desire for "moments of being" when she was young, trying to break with the "cotton wool of daily life," saying that her "shock-receiving capacity" made her a writer. To have such a capacity, I always think, is to be able to attend, to see the nuances of things and the lacks and the gaps, to reach beyond, to wonder, to transform. It is to be like Albert Camus's narrator in the Myth of Sisyphus, caught in the endless repetitions of the ordinary, feeling at last the scenery dropping away. "One day the `why' arises," he writes, "and everything begins in that weariness tinged with amazement." `Begins', this is important (1955, p. 13). And indeed it is. To begin, as I suggested at the start, is to embark on a kind of action; it is to move towards possibility.

And that is what I urge you to choose as you go on to choose yourself in this multiplex and faulty world. We may not be able to create programs that will lead directly to collective action or to social change. But we can invent the kinds of curricula that may enable persons to perceive alternative possibilities for the lives they live together: coming together in neighborhoods to open recreational centers or cafes for the aged; planting gardens in neglected spaces; caring for abandoned babies; and, perhaps, if they are fortunate, creating dances, improvising plays. Adult education may enable people to discover new modes of connectedness and relationship: with families, with neighborhood churches, with community centers and agencies--experiences to arouse them to a renewed sense of agency and membership, to overcome the banalities of the everyday.

In some degree, these are the literacies with which we have to be concerned--not the functional, monological literacies of those seeking a return to hierarchy, but the vital dialogical literacies that may lead in time to remaking, to transforming, to coming alive in a more and more technologized world. If we in the human services cannot meet the existential challenge, the technological society may soon resemble a "brave new world," dystopia that will be comfortable for many but a denial of all we believe to be decent and humane. As I say this, I cannot but recall Christa Wolf's recent novel called Accident: A Day's News. The day in question is the day on which the disaster at Chernobyl became known in Germany, where the narrator lives. It is also the day when her beloved brother is having a delicate brain operation. We are presented, therefore, with technology in its two aspects: the gross and destructive, on the one hand; the delicate and restorative on the other. In one sense, the book deals with fusion rather than fission, with an effort to create some kind of order in experience. Near the beginning, the narrator is talking to her daughter, asking her to tell her about the children. She writes about the terrible pictures that are surging up in her mind. And then:

> I was once more forced to admire the way in which everything fits together with a sleepwalker's precision: the desire of most people for a comfortable life, their tendency to believe the speakers on raised platforms and the men in white coats; the addiction to harmony and the fear of contradiction of the many seem to correspond to the arrogance and hunger for power, the dedication to profit, unscrupulous inquisitiveness, and self-infatuation of the few. So what doesn't add up in this equation?

She turns to the children, to the look of the grass, to the beauty and concreteness of the earth, the sky. At the end, when she hears her brother has survived, she says: "How difficult it would be, brother, to take leave of this earth." She says this even though their history on this earth has been a history of war, deprivation, suffering, and--at long last, renewal obscured now by the Chernobyl cloud. She leaves the question open; and one of the fundamental challenges to adult education, it seems to me, is to keep asking what does not "add up." We can do something about the overriding desire, at any cost, for a more comfortable life, the passivity before the men in white coats, the dedication to profit, the self-infatuation of the few; and I hope we can do something about loving the earth.

None of this is predictable; none of this can be measured. And surely it is not likely to happen if we remain bound to the old hierarchies and prejudices, to univocal notions of cultural literacy. We do not yet know what the emergent voices will be calling for; nor do we know how individuals, as they come together, will articulate what it signifies to lead productive and fulfilling lives. The possibilities lie open before us if we can choose within our lived situations, choose in expanding networks of relationship, think about our own thinking, and about what it may mean to begin. There is a poem by Elizabeth Bishop, who could say things better than most of us, especially those of us who are tied to prose. The title is "January First."

The year's doors open
like those of language
towards the unknown.
last night you told me:
tomorrow
we shall have to think up signs,
sketch a landscape, fabricate a plan
on the double page of day and paper.
Tomorrow we shall have to invent,
once more,
the reality of this world.

I wish you luck in your adventuring. I wish you new inventions and renewals, continual reaching beyond.

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General Session II

Adult Education In An Information Age

Sara M. Steele
University of Wisconsin

Like a sleeping turtle, the shell of my own specialization, program evaluation, has engrossed me and shielded me from any debates about use of technology in education which may have been going on around me. I have not been at this meeting very often because I attend the American Evaluation Association which usually meets within a few days of the Commission of Professors. As a result, I do not know whether this presentation is ahead of you, with you, or behind you. I hope I am behind you and that you have been giving presentations on this topic for the last four or five years.

Which Age?

I imagine that rays of light have been creeping under my shell for some time, but I remember one day as I was driving I heard a man's voice beside me (from the radio) say, "We are in an Information Age." I thought, "That is interesting, I wonder what that will mean for adult education?"

Before we go any further, let me ask whether you feel that we have in fact moved from the industrial age to an information age? After all, the man on the radio was the CEO of a major company and might be stretching a point. (Audience graphing indicated most of the audience felt we were in transition. Only a few were ready to accept that we were in or were moving toward an information age.)

Characteristics of an Information Age

Let us look at some of the characteristics of an information age.

- More information available
- More sources
- Overload, confusion--greater dependency

- Available to more people
- More new jobs involved in information services
- Greater gap between information "haves" and "have nots"
- Information available in more than oral/print forms
- Complex data banks easily accessed rather than memory
- Difference between information and knowledge
- Greater diversity in concept of "learning"

What Difference May An Information Age Make?

A few years ago Dr. Ernest House did a philosophical analysis of one of the typical books on program evaluation. I was startled at how our present concepts of program planning and evaluation have been structured and conditioned by the major premises of the industrial age. Those premises have been important in the past era, but we may need to make some adjustments in how we view such major processes as we move into a new era.

Here are three of the simpler ideas from the above list of characteristics of an information age which I feel have the most importance to professors of adult education.

1. <u>New jobs creating and packaging knowledge for adults</u>. Are we preparing our students for those new jobs? Or are they getting their preparation elsewhere? If so, do either they or the business they join have any benefit from our knowledge of adult education?

2. <u>The information aggressive person (the person who usually comes to adult education programs) has much more access to information</u> through various kinds of media which he or she can at a time that fits and

in a way that fits rather than having to come to a course or conference.

3. Our field seems to be divided between service to the information aggressives who want/need/are forced to learn to keep up in their field of employment, and service to those adults needing remedial education to help them struggle to keep in sight of the information able. (Audience graphing indicated this was so. General education whether practical like health and home/family living education or broadening like liberal and humanities education seems to have been almost erased.)

The fourth main idea involved in the above characteristics is more complex. There is an inference that technology may be opening up new questions about the nature of adult education and it's role. Are information acquisition and learning the same thing? Technology opens up new opportunities for separated self-directed learning without dependence upon an instructor. Or, if the intervention of an instructor is important, it needs to be built into the mediated program. Use of technology in relation to learning puts more of the control and responsibility in the hands of the learner.

Questions are also raised in terms of our traditional activities. For example, a professor of veterinary medicine who uses computer programs to help students diagnose symptoms pointed out that a computer program can help a veterinarian review 200 possible problems where a dog's cough might be a symptom rather than the 20 or so that a veterinarian is able to remember. However, if we accept the fact that memorizing is no longer important when there is access to a broader information base, how will we grade students? The ability to recall and apply facts has long been a major criterion in evaluation student performance. Just as the ability to present facts clearly and in a way that leads to understanding has long been a major criterion for evaluating teacher performance. Our whole concept of education may need to change.

An information age created by technology will have the greatest impact on those among us whose students are more likely to be involved in information transfer (helping their students acquire facts/ concepts/ principles). Professors who are used to focusing on the principles and practices which facilitate this kind of learning may find themselves with four choices:

- Help students prepare for new non-face to face information positions. Include courses in designing, producing, and using video and audiotapes, video discs and CD Roms, and computer software to apply and augment their understanding of how adults learn.

- Prepare students to integrate technology and face-to-face instruction. K-12 teachers have been doing this for several years. How well are we as professors serving as models in effectively combining teaching techniques?

- Shift to other forms/purpose of education. Unfortunately, knowledge transfer has tended to overshadow other areas where adult educators can make a major difference such as attitude development, awareness of societal problems and how to deal with them, increasing mental, social, and mega skills (such as honesty and perseverance), transformational education, and facilitating the development of new knowledge and understanding of various perspectives (open systems). All of these kinds of teaching require our majors to be equipped with different strategies than those involved in the typical "closed" or information transfer system. If we were able to prepare professionals skilled in working in these badly needed areas, we could make a major contribution. But do we know how to teach others how to facilitate these diverse kinds of development?

- Continue with knowledge building but provide a specialized service. Rather than seeing themselves as a teacher in the sense of transferring information and knowledge, those who in this field may need to think of themselves as selectors and condensers, providing the very special role of

evaluating the quantities of information available on a given subject and selecting that which is most valuable to the person who does not have time to explore and make his or her own selection.

And of course the fifth choice is for adult education simply to erode and eventually disappear if we are not able to find a niche for ourselves in an information age.

Other Trends

This summer I attended the General Assembly of the World Future Society for the first time. I became very aware of what my shell had protected me from. We need to consider several other trends. (Be sure also to read the last section in the new Handbook of Adult and Continuing Education. My copy arrived shortly after giving this presentation.)

Greater spread between the information haves and have nots. The 1980 Census found the population of those over 24 years of age about evenly divided between less than high school graduation, graduation from high school only, and education beyond high school. However, it would appear that by 1990 the high school only sector will have shrunk and both the other sectors expanded. Sizeable numbers of young adults have dropped out of school before completing high school. At the other extreme, high percentages of those who do complete high school are going on for more formal schooling. Thus the population is more clearly dividing between the educational aggressives and the educational resistant. Adult educators need special skill in reaching the educational resistant and helping them transform themselves into continuing learners. They also have special challenges to keep up with the thriving continuing learner among the information aggressives.

Certainly there are common concepts, techniques, approaches in understanding adults and the process of adult education. But do those of our students who are specializing in work with one or the other of the groups need something more? For example, someone at this conference who teaches adult development and learning to

a class of Blacks and Hispanics recognized that much of the research on which much of our information is based was done with white middle class adults.

Changing labor market needs. Many articles are pointing to the need for American workers to have increased mental and social skills and to want to continue to learn. Cy Houle's The Inquiring Mind is one of the classic qualitative adult education studies. Back in the 1960's when I became aware of it I was working with Extension Homemakers and tried to help them understand continuing education by assigning names to categories--Learning Lorna/Lawrence, Rub-of Rosie, Roswell, and Closed Clara/Clarence. Now I would add a fourth category, Information Ida/Ike. Maxine Green is a Learning Lorna. I am an Information Ida. But the people we need really to be concerned about are the Closed Claras. And another thought, as professors are our University programs (Bachelor, Master, and Doctorate programs) really adaptable to meet the needs of people who need to use indepth study as a means of continuing to learn at several points during 30 to 40 years of employment?

Importance of future analysis. All fields of adult education need to examine the forces and trends affecting their particular field and try to project the future through writing and evaluating various scenarios. (Audience graphing showed that some were building futuring into a program development class, but that few were teaching it as a separate seminar.) Is including futuring in a program planning class enough? Analyzing trends in such a way as to construct plausible scenarios of what a field of adult education may be like 15 years from now is quite different than looking at trends and securing data about needs for immediate programs. The future is much closer and more impactful, more likely to bring about change, than ever in our history. Attending the Future's Conference made me much more aware of very major environmental problems and social problems that are coming closer and closer to us. What responsibility do we have to help students consider whether their teaching contributes to those problems? Ignores major problems? Or helps the students they work with recognize the importance of dealing with such problems?

Some of us have a tendency to plan for tomorrow what we should have done yesterday. Each time we plan for a new semester, we are taking another step toward the future. Are the content and methods we select on the right path to that future?

A graduate student only touches into the development of a field/class at one point in time. The students in our courses today will be the professional leaders in the next century. How well are we preparing them?

General Session III

Topic: Fulfilling the Promise of Adult and Continuing Education

General Session

Moderator: B. Allan Quigley
Penn State University

Panelists: Phyllis Cunningham
Northern Illinois University

Alan Knox
University of Wisconsin

Judith Koloski
American Association for Adult and Continuing Education

Editor's note: The presentation by Judith Koloski and Phyllis Cunningham were excerpted from the volume, Fulfilling the promise of adult and continuing education, and their full discussion may be found in that source. These Proceedings contain the Moderator's and Alan Knox's presentations.

Fulfilling the Promise of Adult and Continuing Education

B. Allan Quigley
Penn State University

In the opening a of his famous "House Divided" speech, in Springfield, June 16, 1858, Abraham Lincoln stated: "If we could first know where we are, and wither we are tending, we could better judge what to do, and how to do it." The purpose of this General Session is to attempt to foster discussion around the questions of where we are and "whither we are tending" in our field of adult education with the hope that we can ultimately better judge what to do into the future if we are to fulfil the promise of the field. The panelists were contributors to an upcoming Jossey-Bass, New Directions in Education publication, Fulfilling the promise in adult and continuing education, which I guest edited. Although twelve authors contributed to this volume, the three panelists involved in this discussion provide a clear range of perspectives on the field and have organized their comments around: 1) The direction the field has been headed, 2) a proposed re-direction for the future, and 3) the needed steps to make this begin to happen. Following the three presentations, the audience will have an opportunity to talk with any one of the three panelists in a smaller group session, and this will be followed with a brief plenary session.

To put the discussion into a context, I will first try to summarize what was covered in this volume and then provide a framework which, as editor of the volume seemed apparent to me. First, and not surprisingly, the volume--like the field itself--contains an almost bewildering range of diverse, even conflicting recommendations for the field and the future. Some authors see an optimistic future where adult education will become such a way of life, indeed such a way of lifelong learning, that the only impediment to the realization of a strong, impacting future for the field is us. For these authors, the future will not be an extension of the past. Entirely new and innovative learning challenges and opportunities are opening in society and we, as adult educators, will require a paradigm shift if we are to see and pursue the endless possibilities for learning ahead. Others suggest that

the past and present are immersed in marginalization, underfunding, confusion of purpose, and lack of cohesion among academics and practitioners. If an "emerging profession" like adult education is unable or unwilling to define itself, certify itself, or even so much as count its own members, one has to predict that the field will never "emerge." At best, the future may be much like the present for Adult Education. At worst, there is every chance of the broader field being eclipsed by specialist organizations which have little interest in the study and practice of adult education as we know it. This second group of authors argues that radical changes--structural as well as philosophical--must take place if the field is ever to fulfill its promise.

As editor of this volume, the three summary themes which became apparent may be placed into a framework. First, as mentioned, the issues which arise in this volume, and the field, can seem as complex and diverse that it is easy to feel like the General in the midst of battle who rides off in all directions. But before doing so, it may be agreed that all of the authors, and the panelists here, believe that some degree of change and action is needed as we enter the next century--even if we are to try to same in the same place as we are in now as a field. The clear overarching message in this "surface level theme" is that complacency is a mistake. But closer examination of the twelve chapters reveals that there is little that might be considered unique in either the issues themselves or the way they are being articulated. It is difficult, for instance, to imagine Eduard Lindeman or early Canadian adult educators like Edward Corbett being unfamiliar with the issues raised, or surprised at the urgency of tone being expressed. If anything, one can more easily imagine the surprise of early adult educators at the repetitiveness and familiarity of our present day issues. In 1964, in the early Adult Education journal, Webster Cotton, wrote, "Perhaps the most pervasive criticism that can be made of adult education is that we still do not know where we are going, why, or how best to get there" (p. 82). From Cotton to today, we find ourselves asking basically the same questions. This volume as well as this session are evidence of this.

However, if there are lessons to be learned from history here, it is apparent that today's issues are grounded in socio-political questions which reflect an ideological debate--a debate which, according to Cotton, is as old as the field itself. In his 1964 article Cotton says that the field arises from two "great traditions": the "social reformist tradition" and the "professional tradition." The social reformist, he says, was composed of "idealism, moral enthusiasm and intellectual vigor" (p. 84). Its "fountainhead," he states, was the 1919 Report (Adult Education Committee, 1919) and its early pioneers were R. H. Tawney, Albert Mansbridge, and Basil Yeaxlee in Britain. The second "great tradition" in the American evolution of our field was the rise of Professionalism in the 1930's. It arose, "as least partially; in reaction against the social reformist orientation" (Cotton, 1964, p. 84). It sought to repudiate the "utopianism" (p. 84) of the social reformist's. Thus, if Cotton's historical framework is utilized and if the various issues raised in the volume are analyzed in this light, it may be agreed that the issues before us today have a socio-political, historical context which is based out of longstanding, differing ideologies.

As Blakely (1975) observed, "We can--and usually do--refrain from asking philosophical questions, but we cannot avoid acting according to philosophical assumptions" (p. 93). The philosophical assumptions and actions of those in the field today who advocate for social change are very different from those who argue for a profession founded on technical skill, normative progress, and enhanced expertise. The vision of each is not the same either historically or today. After a century of demonstrable difference between these two traditions, an argument for a middle-of-the-road, "eclectic approach," underestimates the power of the two positions and, in a word, is naive.

Ideological difference is not necessarily a sign of weakness in a profession (Cervero, 1988). Few established professions which concern themselves with the welfare of society or the individual are without internal ideological debate. Consider medicine on the issue of AIDS, medicare, or the endorsement of non-traditional medicine; consider theology on issues

such as abortion, or the role of women or gays; consider issues surrounding the proper uses of and application of science, such as nuclear energy. I would argue that the fact that our field has a history of ideological difference, the significant question before us is how we can enhance a constructive discourse to learn from one another--even if we agree to disagree? I would also argue that the danger ahead lies in a hardening of the ideological arteries as the field matures. It would surely be both ironic and tragic if a field dedicated to learning may one day stand accused of an unwillingness to learn from itself.

In summary, I would make these three observations: there are multi-dimensional, conflicting issues and recommendations in the field, as reflected in this volume, which may seem bewildering on the surface. Second, it is important to recognize that this diversity is not a recent phenomenon and not necessarily a weakness. Compared with other established, "emerged" professions, this historical diversity should be seen as one of the strengths of a field of practice and study which is multi-faceted and rich in its differences. But, it is also important to note that the differences are more than a collection of competing recommendations. They have an ideological basis. Whether one subscribes to Cotton's 1964 "two traditions" interpretation of our history or not, it is difficult to ignore the philosophic differences that inform practice in this field. And, I would argue, the challenge for us is not to resolve every difference or mollify every source of discontent to fulfill the promise of the field. The challenge before us today is to hear and learn from opposing views based out of an understanding of the philosophic purposes each envisions for the future. It is this end that the volume was dedicated and to this end that we can now turn to our panelists' presentations.

Group Discussions

Following presentations by Phyllis Cunningham, Alan Knox, and Judith Koloski, the audience formed groups with each of the three presenters. A brief plenary was held following these discussions.

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Imperatives for Planning Impactful Continuing Education Programs

Alan B. Knox
Wisconsin University

The historic promise of the adult and continuing education field included a process for helping adults learn and resultant benefits to individuals and society. In recent decades, impact evaluation studies have demonstrated that well designed continuing education programs of all types can make a difference. Such evidence of organizational and societal benefits is the best antidote for concerns about marginality, unfocused image, and underfunding. Unfortunately, the optimism during the first half of this century regarding the benefits of adult education has been joined by growing concern worldwide that performance in the field has not lived up to its promise.

A distinction can be made between educational activities in which the individual adult is the main planner and beneficiary, and more comprehensive educational activities at organizational or community levels which require more attention to strategic planning, coordination, and societal influences. If educational programs for adults are to have greater impact and fulfill their promise, it is imperative that more attention be given to comprehensive programs to achieve major organizational and societal benefits. Increased attention to comprehensive continuing education programs does not and should not diminish the importance of individual educational activities and benefits. In fact, individual and comprehensive programs have a complementary symbiotic relationship.

Comprehensive education programs entail concerted efforts to have an impact on organizational and community change. In addition to the proficiencies important for staff and volunteers who conduct individually oriented programs, practitioners who successfully plan and conduct more comprehensive programs emphasize several areas of proficiency. One is the vision to recognize social problems or issues that warrant a comprehensive collaborative approach. A second is to collaborate effectively with the main

stakeholders in program success. A third is to understand pertinent societal influences on the intended program and related social system. Strategic planning concepts and procedures enable leaders to conduct successful comprehensive programs with sufficient attention to future and context.

In addition to the shared features of a comprehensive approach to continuing education for various clienteles and settings, there are some issues and decisions regarding strategic planning and leadership that are important for the success of comprehensive programs. Planning comprehensive programs entails two types of decisions--whether such a program is warranted in a specific instance and how best to conduct it if it is. A comprehensive program is only one way to increase impact and benefits for an organization or community.

The decision to use a comprehensive approach that involves multiple stakeholders should consider the importance of the anticipated benefits to the organization or community so that the likely improvements warrant the major investment of time and money typically required for a comprehensive program. Also, the availability of individual or alternative educational programs on the same topic is an important safeguard against the tyranny that can occur when only one program is serving a social system and differing information and viewpoints are not available. Planning a comprehensive program entails working with multiple stakeholders. Program leaders can use concepts and procedures for such cooperation. Leaders win and maintain cooperation from a network of current and potential stakeholders whose collective and complementary contributions contribute to desirable program results, such as participation, instruction, policy, finance, and in-kind contributions.

Continued cooperation depends on stakeholders' recognition of a favorable cost/benefit ratio which is helped by their active participation, and receipt of appreciation for their contributions. The decision to use a comprehensive approach is typically based on an intent to achieve major changes which requires attention to multiple influences. Cooperation from multiple

stakeholders depends on their commitment to the importance of likely program benefits and their willingness to help affect some of the influences on performance. Potential benefits are reflected in evidence of actual program impact, recognition by peers and others, opportunities to apply new learnings, and program image based on beliefs about usefulness. These views are affected by the program but also by many other influences.

Comprehensive programs call for the following basic guidelines for strategic planning:

1. Achieve sufficient consensus on important objectives (issues, trends, problems) to warrant investment in a comprehensive program.

2. Involve in program planning and implementation the main stakeholders related to the social system to be affected.

3. Focus on impact and benefits that stakeholders value.

4. Consider societal influences that help or hinder intended organizational or community change.

5. Devote enough time to coordination so that resources and cooperation are forthcoming.

Greater attention to comprehensive programs to achieve organizational or community change (in contrast with most continuing education programs that emphasize individual planning and benefits) has been proposed as one major way to increase program impact and thus fulfill to a greater extent the promise of the field. Following are some implications of this proposed course of action.

1. Many practitioners are attracted to the field by personal commitments to increased equity and realization of human potential. Some of them are discouraged when they discover that, because participation rates increase dramatically with level of formal education, the aggregate effect of individually oriented programs is to increase

instead of narrow the gap between the "haves" and the "have nots". Greater attention to comprehensive programs that have a major impact on organizational or community change can increase their optimism and procedures for achievement of desirable results.

2. University graduate programs with specializations in adult continuing education, training and extension can give greater attention to comprehensive program approaches in their teaching and research. This already occurs in programs that emphasize community development and organization development, and comparative adult education. In addition to research and evaluation studies to better understand comprehensive program concepts and procedures, graduate programs can provide educational assistance to practitioners interested in strengthening their comprehensive programs.

3. Associations of people who work in the adult continuing education field might be especially attracted to comprehensive programs. This is especially so for associations that include members from many segments of the field, such as the American Association for Adult and Continuing Education and its state and regional affiliates. Comprehensive programs entail attention to multiple stakeholders, collaboration, and social policy. High levels of professional proficiency is required by the program coordinators who provide leadership for comprehensive programs. Unlike individually oriented programs in specialized segments of the field, which instructors and coordinators can learn to conduct based on experience and informal learning, successful comprehensive programs depend on high levels of expertise based on theory and research that a professional association can help disseminate to members.

4. Social policy is especially important to comprehensive programs because of the intent to promote social change in addition to individual development, and because of the typical dependence on external subsidy in addition to the contributions by learners. Understanding and commitment by policy makers depends on the rationale and evidence of

benefits that people who work in the adult continuing education field must provide. The resulting cooperation between policy makers and continuing education practitioners and scholars can serve all their purposes and the higher impact programs that result can help reclaim part of the unfulfilled promise of the field.

Research And Theory Building Task Force

Research and Theory Building Task Force

Topic: Graduate Education for the 1990's:

The Distance Direction in Adult Education

Moderator: Jerry Apps, University of Wisconsin-Madison

Panel: Joe Donaldson, Pennsylvania State University
Don Seaman, Texas A & M
Roger Hesimstra, Syracuse University
Victoria Marsick, Columbia University

Selected ideas from Jerry Apps:

Chronicle of Higher Education, Sept 27, 1989, "Distance Learning Courses Get High Marks From Students, and Enrollments Are Rising"; "They are the stepchildren of college courses, good for community relations but not considered part of mainstream higher education." They are "distance learning" or independent study courses--those taught by correspondence, by television, by computer links or tutorial software, by audio tapes, or by some combination. Few faculty members like to teach distance-learning courses because the student-professor interaction is missing. Further, many administrators oppose distance learning because they believe campus life is an important part of higher education.

But thousands, maybe hundreds of thousands, of students who take distance-learning courses give them high marks both for convenience and for intellectual content.

Quality education has a tradition of the student being present on campus for a significant amount of time (e.g., residency component) but traditional programs do not allow for adult student flexibility. Flexibility means: place (where), pace (how fast), and time (when). Question: With increasing numbers of adult part-time students, has education moved away from a 1980's campus model toward a distance direction model? This raises the question of what is successful graduate education and what it ought to be for the 1990's.

To begin this discussion four persons, each representing a different aspect of distance education, have been asked to give us a short introduction to the

mode of distance education which they employ their graduate program.

Teleconferencing

Joe Donaldson
Penn State University

I. Organizational context:

   A. Geographically decentralized multi-campus system.
   B. Administratively decentralized, but academically centralized (e.g., only one College of Education, Graduate College, one Adult Education Program).
   C. Implications--Academic policies and requirements uniform, but different administrative procedures and support.

II. Programs offered: D.Ed. and M.Ed.

III. Methods of delivery:

   A. Face-to-face--at three of four locations.
   B. Audio-conferencing--at four locations; faculty travel to all locations (at least once per term) to originate classes from other locations.
   C. Two-way audio and compressed video (over T-1 telephone connection)--at two locations (point-to-point); faculty travel to Erie once or twice a semester to originate classes from Erie.

IV. Programs Locations.

   A. University Park.
      1. Four faculty members.
      2. D.Ed. and M.Ed. offered.
      3. Most students part-time; have small number of full-time students.
      4. Primary originating site for courses delivered by distance education methods.
      5. Instructional and learning support services provided through regular on-campus mechanisms.

B. Penn State--Harrisburg, The Capital College.
   1. One faculty member.
   2. D.Ed. offered.
   3. All students part-time.
   4. Course offerings.
      a. Two courses per semester offered on-site, and one per semester offered by audio-conferencing by University Park Faculty.
      b. One course per semester offered by resident faculty member.
      c. Three-four courses offered during intersession (May) and summer (June--August) terms by audio conference.

   5. Instructional and learning support.
      a. Advising done by University Park based faculty members and the resident faculty member in cooperation with Capital College Coordinator of Program (an education faculty member not associated with the Adult Education Program).
         (1) University Park faculty advise when teaching courses at Harrisburg and often make additional trips; students also call or travel to University Park as needed.
         (2) Remaining advising on-site.
         (3) New student orientation coordinated by resident faculty member; student recruitment a responsibility of University Park and Harrisburg campuses.
      b. Library and other support provided through Capital College; other resources are available through a system-wide library network.

C. Northern Pike Continuing Education Center (western Pittsburgh suburb)--offered in cooperation with the Division of Continuing Education.
   1. One faculty member.
   2. M.Ed. offered.

3. Almost all students part-time (one or two full-time students).
4. Course offerings.
    a. One course per semester offered on-site and one course per semester offered by audio-conferencing by University Park faculty members.
    b. Two courses peer semester offered on-site by resident faculty member.
    c. Several credit workshops and courses offered by adjunct faculty members throughout the year.
    d. Two courses in intersession and summer session offered by resident faculty member.
    e. Three-four courses offered during intersession and summer session through audio-conferencing by University Park faculty members.
5. Instructional and learning support.
    a. Advising almost exclusively by resident faculty member.
    b. New student orientation and recruitment of students coordinated by resident faculty member.
    c. Library and other support services provided through the support of the Division of Continuing Education.

D. The Behrend College--Erie--offered in cooperation with the Division of Continuing Education.
1. No faculty member.
2. M.Ed. offered.
3. All students part-time.
4. Course offerings:
    a. Two courses per semester offered through video-conferencing by University Park faculty (while teaching the same course at University Park); one or two courses offered per semester through audio-conferencing by University Park faculty members.
    b. Three or four courses offered during intersession and summer session through audio-conferencing by University Park

faculty members.

c. Library and other support provided through the support of the Division of Continuing Education.

V. Audio-conferencing developments.

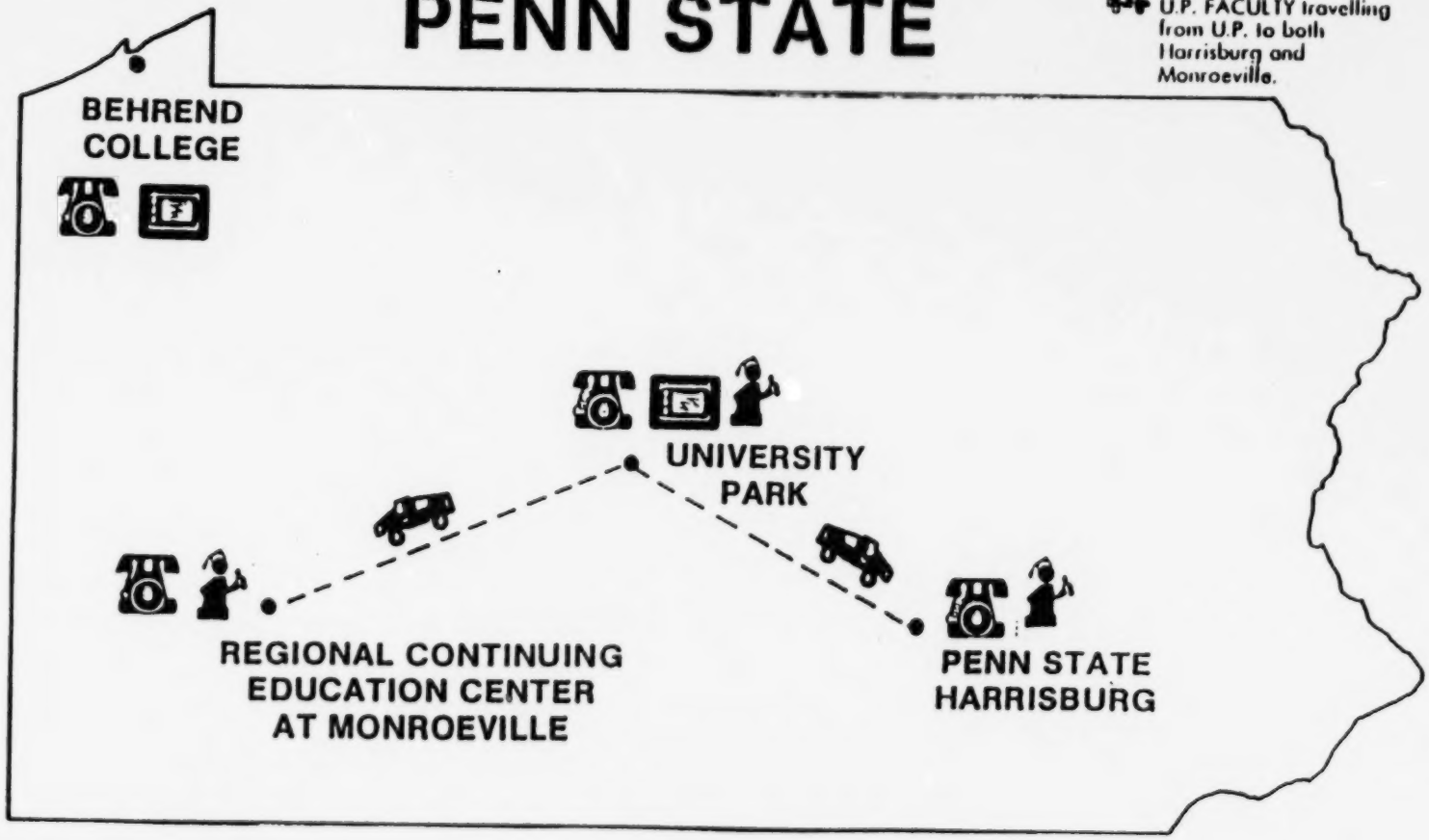
A. Instead of using exclusively for delivery, now using to interconnect two locations and two faculty members (team teaching a course).

1. Utilizes faculty resources more efficiently.
2. Provides expertise of two faculty and two student groups to students.

B. Using student site monitors to handle logistical and community building concerns.

1. Provides logistical support for mailings.
2. Provides oversight of equipment set-up and use.
3. Provides students with a responsible person on-site assists in building a sense of community among learners at each location.

PENNSTATE


PENN STATE
TELEPHONE (Audio Teleconference)
TV MONITOR (Video Teleconference)
On Site INSTRUCTOR at U.P., Harrisburg and Monroeville.
U.P. FACULTY travelling from U.P. to both Harrisburg and Monroeville.
BEHREND COLLEGE
UNIVERSITY PARK
REGIONAL CONTINUING EDUCATION CENTER AT MONROEVILLE
PENN STATE HARRISBURG

ADULT EDUCATION PROGRAM

Off Campus Classes

Don Seaman
Texas A&M

Main Campus: College Station, TX. Faculty travel to San Antonio, to Corpus Christi, and to El Paso. For greater distances faculty fly to destinations. Classes may be held on a weekday evening or on a Friday/Saturday type schedule.

Positive Aspects:

1. Importance of interaction with students
2. Many resources off campus, both human and material in areas where classes taught
3. Enables participation of minority persons and recruitment of minorities for campus programs
4. Personal Benefit to faculty: contacts in cities with business and education leaders which are not available in a college town

Negative Aspects:

1. Wear and tear on faculty: in one semester 2 courses offered in San Antonio, 1 in Corpus Christi, 1 in El Paso; work days = 84, work days spent traveling = 75. Cost to university is $15,000 a semester
2. Faculty time to write and do research is minimal
3. Resource issues: individual faculty must carry all resources along to site each time.
4. Quality questions: why would one want to do this when it could be done better on campus?
5. Travel issue: Plane, cancelled flights, loss of luggage. car travel, mechanical problems, driving fatigue, motel issues.
6. Age and fatigue issues for faculty.

Independent Study

Victoria Marsick
Columbia University

AEGIS Program: Ed. D. Degree, cohorts of about 25 students enter each year. Spend 3 weeks on campus in summer (building learning community; learning how to do critical reflection). Fall and Spring semesters students meet once a month Friday/Saturday.

Problem: Issues of self-directiveness vs. issue of higher education restrictions and therefore, prescribed programs and information dissemination model. Emphasizes development of skills and knowledge through learning contracts, field research, group interactive modes of learning.

Use of technology to support connections with students: computers to receive papers, use of FAX, Express Mail.

Computer Conferencing

Roger Hesimstra
Syracuse University

Eventual goal: Substitute for weekend off-campus programs.

On-line computer conference software, interact/ send lessons. Students may access course: on-campus terminal, PC through modem to mainframe (via telephone lines), through INTERNET mainframe to mainframe, faculty develops an extensive course study guide, provides training for use of learning contract, training for computer networking. Faculty person directing course facilitates, small and large group discussion via computer using a variety of techniques e.g., debate and polling.

Problems:

1. Who can access? Computer accessibility and long distance phone rates are somewhat of an issue. University is seeking to facilitate computer accessibility and considering an 800 line for telephone connections.

2. Important to connect students with other students immediately, set up distance partners, and try to connect learning partners in local community.

Issues to deal with: questions of personal contact, notions of motivation and persistence, issues of stimulating dialogue via medium.

Questions

Moderator: Jerry Apps, University of Wisconsin-Madison

1. How to deal with administration's concern for what is missing by not being on campus.

Response: Aim for broadness, recruit people outside adult education, e.g., philosophy, political science, and train in adult education.

- emphasize interactive nature of adult learning/ action science
- assure quality: courses, requirements, evaluations, dissertations

(The importance of COPYRIGHT issues in all: Use of video/ audio, FAX....)

2. What social, cultural, economic forces, and issues are driving the distance movement?

- need for training and retraining of work force
- relevance, dealing with topics in the work force
- credentialing and degree pressures
- United States economic issues, change from industrial society
- minority issues

(Tension: Distance education direction takes away from research.)

Task Force on Research and Theory-Building

Doing Research: An Experience of Three Research Approaches

Moderators: Betty Hayes, Syracuse University
Daniele Flannery, Penn State University

Facilitators: Jane Hugo, Syracuse University
Feminist Research

Jim McElhinney and George Wood
Ball State University
Participatory Research

B. Allan Quigley, Penn State University
Sharan Merriam, University of Georgia
Literary Research

As educators and researchers in the field of adult education, we confront new issues as well as ongoing concerns as we look towards the future. To address these issues, we may find it valuable to understand and utilize a variety of research methodologies. The purpose of this session was to give participants an opportunity to gain greater understanding for three approaches to research: feminist research, participatory research, and literary research. An overview of each methodology was provided in the first part for the session. Following the overviews, facilitators engaged small groups in applications of the approaches. A goal of the session was to promote learning by actively involving participants through small group interaction focused on the use of each methodology.

In the following sections, a summary of each presenter's overview is provided. Also included is a brief description of the small group activity utilized to further clarify and expand upon ideas and strategies identified in the overview. We did not attempt to bring the groups together for any concluding effort to compare or contrast elements of each approach--though clearly there are similarities as well as differences in strategies and underlying assumptions. Instead, in this

session each group was given the freedom to explore as fully as possible one particular method, with the hope that in future sessions we would return to examine common issues.

Feminist Research

Jane Hugo
Syracuse University

I have organized my comments around a series of "talking points," that is, questions we might explore to better understand feminist research. As we consider feminist perspectives as an "emerging" research force in adult education, we need to understand that in doing so we are not simply entertaining a new thematic avenue in adult education. We are opening our minds to a worldview, accepting new research roles and agendas, and creating a new partnership among the field of education, women, and social change.

What is Feminist Research?

Feminist research represents the efforts of feminists to create knowledge grounded in differing women's experiences in the world, public or private. In turn, feminists use that knowledge to work for emancipation of women and "the creation of a just world for everyone" (Maguire, 1987). Feminist research is an alternative research paradigm, defined as much by what it is not as by what it is.

How is Feminist Research Alike and Different from Other Types of Research?

Like other types of traditional and alternative research, feminist research includes the identification of problems, gathering data, analyzing data, and reporting the results. The question of how feminist research is different from other research approaches is made more complicated by the evolving nature of feminist theory and practice which drive the research. Distinctions and similarities are further confused by concentrating the discussion on data collection (i.e., methods) rather than on the theory and analysis of how research should proceed (i.e., methodology) and theories of knowledge informing the methodology (Harding, 1987).

What sets feminist research off from both the dominant, positivist research paradigm and from alternative research paradigms with which it shares many

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beliefs is the centrality it gives to the social construction of gender and the development of research problems from the perspective of women's everyday experiences (e.g., see Smith, 1987). It challenges the androcentricity of the dominant research paradigm (e.g., see Reinharz, 1983; Eichler, 1988; or Maguire, 1987), and ideally builds the conscious empowerment of women into the research design (e.g., see Lather, 1987; or Maguire, 1987).

In general, feminist researchers call for a methodology that:

- is collaborative
- is participatory
- is women-centered
  acknowledges researchers' biases
- is non-hierarchical
- is based on needs & interests of women in natural contexts
- is non-authoritarian
- is non-manipulative
- uses grounded data analysis
- is linked with action with or on behalf of the women's movement
- reunites cognitive and affective experiences
- establishes new criteria to assess validity
- shows researcher awareness of constructing meaning
- tends to be inductive rather than deductive
- recognizes that the researcher & participants are changed by engaging in the research process together

Is There a Set of Prescribed Steps for Doing Feminist Research?

No, there is no "recipe" for doing feminist research. Many feminists and non-feminists alike believe this is a major shortcoming of feminist research (Wylie et al., 1989). Others believe that lack of prescribed procedures only represents a stage in the development of either a better practice of traditional scientific inquiry or the development of a new kind of inquiry (e.g., see Harding, 1987; Lather, 1987; or Smith, 1987).

What Does Feminist Research Have to Offer Adult Education?

Gaskel and MacLaren (1987) noted in their concluding remarks on feminist research in Canada that, "in the space of only two decades. . . .[feminist researchers in the educational realm] have revitalized old questions and developed new ones" (p. 397). Feminist research challenges our field's assumptions about women and femaleness/men and maleness and, along with other alternate research paradigms, it offers a vision, a critique, and a process for making our espoused practice (the empowerment of learners) and our research-in-use (the dominant positivist paradigm) less dissonant (Maguire, 1987).

Small Group Discussion

As a stimulus for discussion, the presenter used an experimental approach drawn from issues related to doing feminist research and the development of a "code" on liberation adapted from Hope and Timmel (1984). She set up the following dramatization: One member of the group was seated in a chair and wrapped in crepe paper in such a way that she could not use her hands or feet freely. The person also had a scarf tied around her mouth so that she was not free to speak. Two other members of the group portrayed scholars. Scholar A heard the person sounds for attention and saw the person gesturing to have the scarf removed. Scholar A was intrigued and begun to study the person using a ruler to take measurements. After taking some notes, Scholar A left. Scholar B came by carrying a sign with the symbol for woman on it. She was attracted too by the sounds of the person in the chair who did exactly what was done before (i.e., gesturing, etc.). Scholar B embraced the seated person, gave the person the sign, and tore some of the crepe paper. Scholar B took some notes and left, in the same direction as Scholar A. The person in the chair slumped back, discouraged.

After seeing this dramatization, the group was guided in their discussion by a series of questions posed by the presenter. The questions moved from "What did they see?" to "What did the symbols represent to

them?" and then "What do they represent in real life?" Ultimately the discussion moved to questions about why this situation exists and what might be done to change it. There was also some discussion of how the dramatization might be re-done this time with the scholars wrapped in crepe paper and with scarfs across their mouths. Overall, the activity and discussion demonstrated the many tensions that exist in doing feminist research.

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Participative Research/Evaluation

Jim McElhinney
and
George Wood
Ball State University

SOME DESCRIPTORS--PARTICIPATIVE RESEARCH:

A. Is a form of qualitative research. (Is an alternative to and even a rejection of some principles of conventional methodology.)

B. Assumes that supplying data in research can be an empowering process, and builds on this assumptions.

C. Slips easily back and forth between research practices and evaluation practices as the data collection proceeds and as data analysis occurs. It moves beyond research to application of the research findings.

D. Depicts reality in the language of the data suppliers (Richards, 1985).

E. Reports results in a `universal' language that can be widely understood (Richards, 1985).

F. Reduces the gap between researcher and practitioner by meaningful involvement of the data supplier in establishing validity of the data, and in data analysis. It eventually transfers ownership of the data and the implications of the data to the practitioner.

G. "Is holistic--attending closely to the various contexts. . .seeking to portray the program as a working whole. . .that needs to be examined simultaneously from many different perspectives." (Parlett as cited in Richards, p. 14).

H. "Is responsive--providing all concerned. . .with a genuinely helpful report . . .designed to interest, to inform, and to add to. . .understanding." (Parlett as cited in Richards, p. 14).

I. "Is heuristic--with the research design undergoing continuous redefinition as the knowledge base increases." (Parlett as cited in Richards, p. 15).

J. "Is interpretive--building up, through tightly woven descriptions, with examples, with significant facts and figures, an overall depiction of a program that does justice to the inherent complexity and which throws light on little-known or previously taken-for-granted features of the program that are crucial to its life and character." (Parlett as cited in Richards, p. 15).

K. ". . .orchestrates and sums up points of view, gathers informative facts and documents, identifies critical themes of concern, establishes the historical and other contexts, summarizes solutions and proposals for how to deal with the principal problems, and attempts to capture in mainly narrative form the life, human quality, the ethos of the program so that others can partially experience it themselves" (Parlett, as cited in Richards, p. 15).

Some Descriptors of Participative Research: Discussion

Participative research is a point of view. Many participative research practitioners and advocates have concluded that, traditionally, research competencies are sources of power, are possessed by those in power, and have been controlled by those in positions of power. Because of this, the power of research has been limited to serving the powerful, often at the expense of those less powerful. In participative research, the researcher's competencies are in the service of those supplying the data rather than an external group wishing to understand, serve or help the data suppliers.

Advocates and practitioners of participative research often reside in third world countries and are committed to using the power of research methodologies to assist the least powerful to increase control over their lives.

Participative research is an open use of research methods. The researcher is accountable to persons supplying the data. The processes which make research powerful are demystified, are clarified, and put at the control of data suppliers. The data suppliers participate in the shaping of the research design, in deciding what the questions are, in determining the accuracy of the data, in determining what the data mean. Ownership of the process builds during implementation. As data collection and analysis proceed, they lead to the restating of the research questions and the gathering or more data. The complexity of important human issues emerges as little-known or previously taken-for-granted data are added. The process slips easily back and forth between the processes of research and evaluation. Those supplying and analyzing the data move on to deciding what actions should be taken based on the research findings.

Participative research depicts reality in the language of the data suppliers and reports findings in language that can be widely understood. It "orchestrates and sums up points of view, gathers informative facts and documents, identifies critical themes of concern, establishes the historical and other contexts, summarizes solutions and proposals for how to deal with the principal problems, and attempts to capture in mainly narrative form the life, human quality, the ethos of the program (lives of the data suppliers) so that others can partially experience it themselves" (Parlett as cited in Richards, 1985, p. 15).

METHODS:

A. Rejects many of the rules of quantitative and other traditional social research as "systems of thought and practice that (are) at best, exceedingly difficult to apply intelligently and, at worst, as humbug" (Parlett as cited in Richards, p. 13).

1. "Relative lack of interest in formal statements of objectives."

2. "Skeptical of elaborate statistical designs."

3. "Willing to employ subjective methods (widely used by historians, ethnographers)."

4. "Has much in common with documentaries." (Parlett as cited in Richards, 1985).

B. Starts with a skilled researcher who possesses certain competencies and who follows certain practices (from Parlett as cited in Richards p. 16):

1. Skilled at framing questions that stimulate respondents to develop new insights into important conditions of their lives.

2. Possesses great skill and resourcefulness in collecting, organizing, and summarizing data.

3. Skilled at facilitating data analysis by data suppliers.

4. Chooses methods to fit the problem studied.

5. Stand(s) outside the program and see(s) it in a wide perspective.

6. Is aware of the limits of own understanding.

7. Is involved in the program, concerned for the (program's) cause and its future.

8. Is respectful of its (program's) underlying strategy.

9. Is sympathetic to its problems and troubling dilemmas.

10. Gathers and complies information on a large scale.

11. Draws input from many different (sources).

12. Builds in a means of validation by checking the organization of the (data). . .with (data sources).

13. (Studies) not on but with (the program's) members.

14. Works so that participants. . .end . . .feeling enhanced (Parlett as cited in Richard, p. 16). These characteristics build on the fact that supplying data and participating in the validation and analysis of data changes data suppliers.

C. Persons serving as data sources, in addition to being members of the population being studied are:

1. Participants in validation of the data.

2. Participants in deciding what data mean.

3. Tend to develop new competencies and new insights that often lead to increased expectations.

Methods of Participative Research: Discussion

As stated in the descriptors section above, the methods employed in participative research are more respective to local conditions and the perceived needs of the persons studied that to academic paradigms. Parlett (Richards, 1985, p. 13) states this strongly, describing traditions of social research as "systems of thought and practice that (are) at best, exceedingly difficult to apply intelligently and, at worst, as humbug." He adds that practitioners show little interest in formal statements of objectives and elaborate statistical designs.

Participative research depends heavily, as does all other research, on the competencies of the researcher. However, these competencies are utilized in ways that are highly responsive to the needs of the population supplying the data. Parlett follows with a list of researcher competencies and practices which includes the following: 1) The researcher frames questions that stimulate respondents to develop new insights into important conditions in their lives, and is skilled at facilitating data analysis by data suppliers, 2) The researcher is involved, concerned for the program's future, is sympathetic to its problem yet aware of the limits of her/his own understanding, and 3) The researcher works in ways that are enhancing to participants and studies with them rather than on them.

The participant research process is conducted in ways that participants develop new competencies in supplying, gathering, organizing, and analyzing data. Participant research teaches participants the processes of research, thus making them privy to the powers of research. This increases their access to power and reduces their vulnerability to the misuse of these powers. It is very attractive to those who judge that a major purpose of adult education is the furthering of social justice.

DISCUSSION:

A. Participant Rresearch

1. Assumes that research is an empowering process that leads to improved quality of life. Therefore it should be very attractive to adult educators who judge that a major purpose of adult education is the furthering of social ideals.

2. Authors in this area may use research in the title and use both research and evaluation in their text or vice versa.

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Conducting Literary Research

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Sharan B. Merriam
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The Case for Literature

John Erskine once observed that we have not really budged a step until we have taken up residence in someone else's point of view. Literature allows us to move unobtrusively into research areas which no other research base is capable of. As McKenzie (1975, p. 215) stated, "If the inquiry process vis-a-vis literary analysis can be systematized, whole new fields of research will open for the educator." Literature, or literary fiction,* is unique in its ability to permit readers at least three levels or "ranges of viewpoint." First, we gain an omniscient view of the world around ourselves and others; secpnd, we gain close insights into the very point of view of characters--insights which the characters themselves may not be aware of; and third, as in Erskine's case, we can enter the very "inside" of characters where the reader can take up "residence" in another's very viewpoint and observe the world through another's eyes. As Merriam (1983, p. 5) has stated: "Because we as readers can get 'inside' the characters, our insights are often much more powerful, more real, than those obtained from factual data." This point was well made by E. M. Forster in 1927 in his famous Aspects of the novel. He pointed out (1954, p. 47) that, "In daily life we never understand one another, neither complete clairvoyance nor complete confessional exists. We know each other by external signs, and these serve well enough as a basis for society and even for intimacy." However, "people in a novel can be understood completely by the reader, if the novelist wishes; their inner as well as their outer life can be exposed. And this is why they often seem more definite than characters in history, or even our own friends" (Forster, 1954, p. 47).

The Reader and the Researcher

The powerful and revealing qualities of literature have distinct implications for both the reader and the researcher. For the reader, as Novitz (1987, p. xi) has succinctly put it, novels, short stories, and the various forms of literary fiction are, "not just beautiful and imposing verbal constructions. Nor are they idle entertainments. They...have something to `say'; something which, if `said,' has the power to affect our thinking, our attitudes, our ways of looking and understanding" (1987, p. xi). For the researcher, literature has the capacity to illuminate "blind spots," as Harmon and Hunter have stated (1979, p. 145). In Hunter and Harmon's work on the educationally disadvantaged, they concluded that we, as researchers, often, "run the risk of perpetuating stereotypes" (p. 55). This risk exists since "we tend to simplify complex lives into cases to be analyzed, or problems that need solutions, or statistics to be studied" (p. 55). The "serious blind spots" they refer to exist in much of our research due to methodological necessities to reconstruct people's lives into formats, systems and reporting modes which can be manipulated and massaged. Instead, Harmon and Hunter suggest that a "truer picture" (p. 55) may be gained by works of literature which more completely reveal the hopes, aspirations, fears, beliefs and the context of the lives of those we seek to understand.

Illuminating Blind Spots: A Research Methods/Application Framework

Although literary fiction (and non-fiction, i.e., biographies, autobiographies, diaries, essays, sociological documentaries) have been used as sources of research data for much of this century in disciplines such as psychology (e.g., Berger, 1977; Freud, 1900; Plank, 1968; Ricciardelli, 1973; Shrodes, Van Gundy &

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*the term "literature" is here used interchangeably with "literary fiction."

Husband, 1943; Sohngen, 1977) and sociology (e.g., Escarpt, 1965; Lawrence & Swingewood, 1972; Noble, 1976; Spearman, 1966) the use of literary fiction has only recently gained attention in the field of adult education (see the attached list of recent references compiled by Pittman & Ohliger, 1989 for recent work in the field). McKenzie (1975, 1976) has discussed fiction's potential and given criteria for selection and application of literary sources. Merriam (1983) has explored the illustrative applications of fictional literature, and Quigley (1988) has discussed reliability/validity questions and how literary fiction lends itself to five applications and methodologies: Illustrative, content analysis, case study, grounded theory, and phenomenology. This paper proposes a broader framework for utilizing literary fiction. Bredo and Feinberg (1982), combined with the work of Carr and Kemmis (1986), permit an outline of research as falling into three broad categories: Positivist research, interpretive research, and critical research. The various applications and methods of research applicable to literature may be organized in this framework as in Figure 1, below:

Framework of Applications and Methodologies
Applicable to Literary Research

POSITIVIST RESEARCH:	INTERPRETIVE RESEARCH:	CRITICAL RESEARCH:
· Content Analysis	· Grounded Theory	· Critical Theory-based
· Illustration Rich Description	· Phenomenology	· Feminist & Research

In this framework, the three ranges of viewpoint, mentioned above, are displayed under three approaches to research: Positivist, interpretive, and critical. The isomorphic qualities of positivist research are emphasized in the first category, suggesting that literature (here including non-fiction) can be a

powerful source of data for the close study of word patterns, themes, characters, space-and-time analyses (Berlson, 1954). This research method permits close analyses of "hidden" facts in, especially, expository texts--from descriptive prose to diaries. Sophocles' famous play Oedipus Rex inspired Sigmund Freud, for instance, to develop the oedipus complex theory (Freud, 1900), and today, fiction and non-fiction abounds with possibilities which can give new insights and illuminate what are otherwise assumptions, stereotypes and myths. Second in this category, few sources of data are richer or more universally know than literature for purposes of illustrating points seeking rich examples. Merriam's Themes of adulthood through literature (1983) is one of the few examples in the field of excerpts and complete works from fiction dedicated to a specific theme, in this case to adult stages of development (and see McKenzie, 1975, 1976 for a discussion on this area using fiction).

The second category in the framework, interpretive, permits a more heuristic approach to literature. Through grounded theory, an inductive approach to theory building and discovery is permitted. Glaser and Strauss (1967) themselves--acknowledged leaders in this method--have advocated the application of grounded theory to literature (for an example of this see Merriam, 1980). Besides adult development, questions such as how elderly adults reflect on death and dying can be investigated through literature. To mention but a few others, how young adults perceive matters such as critical thinking, how women react to-and against--perspective transformation, how the alleged "unmotivated" and adult non-participants view self-directed learning and structured adult education could be explored through works of literature, such as Margaret Laurence's The stone angel, Joyce's Portrait of an artist as a young man, Virginia Woolf's To the lighthouse, or Farrell's Studs Lonigan. Phenomenology, to take the second example in this category, permits a structured method (Spiegelberg, 1960, Zaner, 1970) for viewing the world through the very eyes of the main characters and allows the development of new essences of meaning from the experiences and perspectives of characters (for an example of this, see Quigley, 1987).

Finally, a more critical, often politically action-directed approach to research is also advocated by many in the field. In this approach, as Comstock (1982) states, "The challenge for the researcher as participant is to continually broaden and deepen the participant's awareness of the meaning and probable outcome of their political action....This requires participation in a continuous cycle of critical analysis, education, and action" (p.387). Such research is found, for instance, in Cranny-Francis's article, Gender and genre: Feminist rewritings of detective fiction. Works such as The catcher in the rye by Salinger on young adults, or works by Cleaver, or Elison on the Black experience in America, or recent fiction based out of topical issues such as the gay experience in the 1990's or literature arising from struggles in South Africa, etc. provide a powerful and unique source of data for researchers.

Participant Discussion

During this section of the presentation, the group read, then discussed, an excerpt from Ella Price's journal by Dorothy Bryant. This literary work describes a middle aged mother who returns to college and has to cope with a "liberated" young English professor who wants Ella, as a member of his class, to share her innermost thoughts freely in her daily journal. Ella finds it to be an irrelevant and traumatic experience, if not an invasion of privacy. The discussion group first discussed the positivistic category, looking at the potential in this literary piece for an illustration/description of the anxieties and frustrations of a returning adult learner to college. They examined the diary in this work to see examples of content analysis around the theme of the returning adult and others. The interpretive capacity of the work was discussed in light of grounded theory--one example was the theory implications revealed in the assumptions brought to learning by both the returning adult and the college professor. The capacity of this piece to reveal Ella Price's perspective through phenomenological methodology was also discussed for the possibilities of revealing new essences of meaning, as were the possibilities for critical research explored in this piece, particularly for feminist research.

Summary and Conclusion

Literature, according to Carol Bly (1988, p.xx.), can "take on big subjects...[and] can handily package a lot of experience for social scientists." The various forms of fictional literature permit a range of reader perspectives and these, in turn, permit the application of sophisticated research methodologies. Although such methods have been applied to literary fiction as a source of data in other social science disciplines for most of this century, only in recent years has there been a growing level of interest in the uses of literature in the field of adult education. If the several methods as discussed above out of positivistic, interpretive, and critical research approaches were more fully applied and their applications more fully analyzed with literature, as McKenzie has said, it is possible that "knowledge about adult[s]...will be expanded" and "whole new fields of research will open up for the adult educator" (1975, p. 215).

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Self-Directed Learning Task Force

What If Self-Directedness In Learning Is a Learning Style?

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If we begin with a belief that people vary in how self-directed they are in learning, these are the points we would have to consider in defining self-directedness as a learning style:

1. We must identify multiple styles, not just more or less of one characteristic.

2. We should define styles that are positively valued.

3. We must deal with the issue of which methods and resources the self-directed learner prefers to use.

   Is that unrelated to style, in that the high self-directed learner uses all methods and resources whenever they are available?

   Is the choice of, or sensitivity to, certain methods and resources a key aspect of style?

4. We must decide on the context(s) in which we wish to describe and measure self-directedness in learning.

   Are we primarily concerned with learning that happens in relation to a class--and usually has a short-term objective?

   Are we primarily concerned with learning that happens in everyday life--and that has a more diffuse, long-term goal?

Possible Styles

1. Other-directed. These persons are motivated to learn but prefer to have someone else decide how the learning will be done. They tend to

accept information as it is presented, without restructuring it, but have the advantage of being able to focus energy on a clearly defined learning task.

2. Self-directed in a linear way. These persons are motivated to learn and to plan their own learning. The plan is well thought-out and executed. They tend to define narrow tasks that can be thoroughly done and to choose methods and resources for perceived effectiveness in accomplishing a specific purpose.

3. Self-directed in an inquiry approach. These persons are motivated to learn and to plan their own learning. But they like to dive into the learning, with only a broad goal and with little advance planning. These persons are especially sensitive to resources encountered in happenstance ways; when choosing resources, however, they respond to ready availability or on the basis of how they feel about the resources.

Let us consider two arenas in which these styles may be seen:

1. A graduate course in adult education.

Other-directed students like it when the teacher gives well-organized lectures. They take good notes and ask good questions, but the questions are narrowly focused. If they are to choose topics for individual or group study, they want the teacher to OK their choices. They tend to use only the obvious resources. But they <u>are</u> interested; they <u>do</u> work hard; and they <u>do</u> learn.

Linear planners like to be in charge of their own learning, have clear ideas about what they want to learn--but ideas that are simple and narrowly focused. They do well with the process when the teacher asks for learning contracts; they produce meaningful results--on time. The teacher sees them as being very self-directed--in a "cooperative" way.

Inquirers are in charge of their own learning, whether or not the teachers expects them to be. They have big but vague ideas, pursue those ideas with great fervor, and are "just getting started good" the week after the paper is due. They are sometimes frustrated as they gather information in what seems to be a disjointed way. Insights come suddenly, as the pieces fall into place.

2. Everyday life.

Other-directed learners are slow to diagnose their own learning needs but are responsive when those needs are pointed out. They tend to seek classes to meet their recognized needs. Or they seek advice from an expert or look for a book that presents the content in complete and organized form. Once they have focused on a resource, they enjoy learning. But learning is chiefly for utilitarian purposes.

Linear planners are quick to recognize learning needs in everyday life and to work on clear plans to meet those needs. But they get frustrated if they cannot see clear plans--if they do not know where the resources are, for instance. Learning is chiefly for utilitarian purposes, but pleasure may be associated with successful accomplishment of the learning plan.

Inquirers are curious and frequently wander into new learning ventures. The pleasure of knowing is often the other chief motive for their activities, although the learning may also be useful. These people tend to struggle with complex ideas over long periods of time, and they are the ones most likely to create new knowledge, as they put together bits and pieces of learning from diverse areas.

What can we do in our own teaching to take these possible styles into account?

1. Help students to understand themselves and see the appropriate times to use each style.

2. Help other-directed students to develop the skills needed for linear self-directedness. Encourage them to ask questions.

3. Help linear planners to loosen up and enjoy the act of learning as well as the finished product. Encourage them to add to their plans as they stumble on resources. Encourage them to ask bigger questions.

4. Help the inquirer, when it is necessary, to be more focused about objectives--both in devising them and in sticking to them. Encourage these learners to ask simpler questions.

5. Recognize ourselves that each style has its place and strengths. Use those strengths.

6. But do not "match styles." Do not always let students take the easy way out and use their preferred styles.

7. Recognize that learning contracts are not the last and only word in how to incorporate self-directedness into courses. Leave a little room for inventiveness and delayed gratification.

Theoretical Foundations For Self-Directed Learning

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The idea of self-directed learning appeared in adult education literature with limited theoretical support. It was primarily a practice idea that emerged most directly from two sources: Allen Tough's (1965, 1971) research on learning projects and Malcolm Knowles's (1970) philosophical position that he labeled andragogy. Once the practice and philosophically based concepts permeated the literature adult education researchers began to identify research problems for investigation. Unfortunately, the theoretical justifications and rationale for the research were meager. As a result, even though a copious body of research literature concerning adult self-directed learning exists, the theoretical dimension remains undernourished and poorly developed.

A concomitant weakness is found in adult educators' conceptualization of self-directed learning. Given the limited theoretical development of self-directed learning the conceptual confusion concerning the topic is understandable. While the situation is understandable, it does not necessarily follow that it is desirable or even acceptable. Therefore, the purpose of this paper is three fold: (a) to encourage greater emphasis upon theoretical concerns in self-directed learning, (b) to identify some theoretical areas that might inform better conceptualization of self-directed learning and provide stronger theoretical foundations for both practice and theory, and (c) to apply theoretical positions from intrinsic motivation to self-directed learning.

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Emphasis on Theory

One might ask, if research concerning self-directed learning is productive, why bother with the difficult problems of theoretical development? That is indeed a provocative question, but it reveals limited awareness of the study of self-directed learning. A common point of concern at the three past North American Symposia on Adult Self-Directed Learning has been with definition and concept. Usually, three or more definitions and/or concepts of self-directed adult learning have been used by discussants. As a result some discussants limit the topic totally to individual and independent learning. Another view does not limit the activity to solitary learning, but does restrict it to non-school activities even though school-like techniques may be used. While yet other discussants are equally convinced that self-directed learning depends upon the interaction between educational techniques and personal psychological control or some similar construct. It is apparent that the above ideas exist on a continuum with the first being the most restrictive and the latter being the most inclusive.

If we are going to develop a theory base for self-directed learning we need to define the term and proceed with explanation within parameters established by interlocking propositions and hypothesis. We need to determine what is the critical element or relationship among the elements in the three part term, (1) self- (2) directed (3) learning. Is the emphasis on the role of <u>self, directed, or learning</u>? Or are we to emphasize the synergetic consequence of combining the three powerful terms?

Once we determine the above we can proceed to address questions such as the following:

- Is self-directed learning related to personality? How? Why?
- Is self-directed learning developmental? Why?
- Is self-directed learning behavior variable? Why?

Can self-direction in learning be enhanced or hindered? How? Why?

The significance of the answers to each of the above questions is embedded in theory. They can be traced backward into other theories of the human adult and child. For example, if self-directed learning can be explained by personality, we need to understand personality development and how it effects behavior. Also, the questions spread horizontally to related theories of instruction and curriculum, e.g., if self-directed learning is a learning style, how do we best devise and use instructional techniques to account for variability and similarity? Or, if self-directed learning is merely environmentally determined, we can place all of our energies upon the creation and manipulation of environments. Without theory, the answers we obtain to the above questions often are only isolated items floating unconnected in a sea of information. Theory construction will help us to transform information into knowledge.

Theoretical Foundations

Two theoretical areas from psychology appear to be potentially linked to many ideas about self-learning. These two areas are self-theory and theory of intrinsic motivation. Even though self-theory and motivation are related in important ways (Purkey, 1970), this paper focuses on the latter.

Intrinsic motivation theory contains a variety of assumptions about the origins and arousal of motivation. Specifically, we are concerned with motivation to learn. Therefore, it is noteworthy to observe most of the different hypotheses about origins and development of intrinsic motivation seem to be related to positions that are of interest to students of psychological control or psychological initiative. Several of the propositions favored by selected theorists apply, as discussed below. Berlyne's (Rowland & McGuire, 1971) concept of epistemic curiosity may be particularly useful in explaining self-directed learning. According to Berlyne's conceptualization, epistemic curiosity is induced by conflict and is relieved by the acquisition

of knowledge based on a construct he refers to as directed thinking. According to Berlyne the strength of epistemic curiosity increases with each successful experience.

Hunt (1971) emphasizes the satisfaction that is inherent in information processing and action. He also believes that intrinsic motivation emerges from incongruity. Incongruity occurs when there is a discrepancy between sensory information and expectations. Furthermore, he proposes the expectations, which he calls standards, are developmental in origin and emerge from the individual's informational interaction with circumstances. For example, naive concepts of heat are inconsistent with the principles that underlie the operation of an air conditioner or heat pump. According to Hunt, when a learner is presented with such a conflict in information and knowledge, the search for an explanation will be stimulated by intrinsic motivation. Of course, some individuals will be more strongly motivated to search for an explanation than others; why this is so also happens to be of interest to both motivation theorists and students of self-directed learning.

McReynolds (1971) accounts for intrinsic motivation in a slightly different way. He uses a concept similar to Piaget's assimilation/accommodation idea. These internal processes are applied to what he calls sensory motivation and cognitive motivation. Sensory motivation is designed to address sensory data in early childhood while cognitive motivation develops later. Both deal with assimilation and accommodation; however, as the individual develops, cognitive structures and cognitive systems also develop. Consequently, individuals store greater amounts of information in cognitive structures that lead to greater cognitive stability. As unique information or incongruous information is encountered the individual is challenged to assimilate it into existing structures or to change structures to accommodate the new information. It is psychologically easier to assimilate than to accommodate, because accommodation requires destabilization. Incongruity, hence, leads to instability. McReynolds's theory considers maximum, minimum, and optimum levels of what he calls unassimilated information that results in

cognitive innovation. In contrast to the image of the self-directed learner or intrinsically motivated person, often presented and as illustrated later by Suchman (1971) and Faw (1971), McReynolds believes the human tends to keep unassimilated information at a minimum to the point of selectively avoiding incongruent input. The process of selectively avoiding incongruent circumstances may be related to questions of why some learners may appear to be more self-directed in learning than others.

McReynolds expanded his earlier concept by adding another important idea that he calls "cognitive commitments." Cognitive commitments emerge from unclosed, unfinished cognitive structures and often are defined in terms of an end state, goal or result, such as completing a research project, writing an article, or earning a promotion. Cognitive commitments, according to McReynolds, are associated with self-concept and self-image. This idea may be related to questions students of self-directed learning have concerning the persistence of some learners compared to others.

Suchman (1971) bases his ideas of intrinsic motivation upon inquiry and the process of giving meaning to sensory data. Accordingly, inquiry is central to human nature. He defines it further as a natural, inborn human process; the pursuit of some kind of new meaning or experiences; it is free, open, and self-directed. The inquirers' sense of freedom, which determines how they interact with their environment, is central to the process. He says these definitions do not refer to behavior as much as to a state of mind.

His concept of closure inquiry is similar to McReynolds's idea of cognitive commitment. Interestingly, he believes that old and young people differ in their inquiry patterns and focus. He says:

> ---as people grow older their patterns of inquiry tend to shift from an existential and intrinsically motivated playful experiences to a more pragmatic, goal oriented, and somewhat more grim work experiences. It is not certain-the extent to which this is a function of learning within the culture as opposed to the general development of the

organism (Suchman, 1971, pp. 70-71).

Faw (1971) believes an individual's curiosity or intrinsic motivation is demonstrated by aggressive, positive searching behaviors. He says elementary school children show curiosity when they

(1) reacts [sic] positively to a new, strange, incongruous, or mysterious elements in his [sic] environment by moving toward them, by exploring them, or by manipulating them.
(2) exhibits [sic] a need or a desire to know more about himself [sic] and/or his [sic] environment;
(3) scans [sic]--surroundings seeking new experience--
(4) persists [sic] in examining and exploring stimuli in order to know more about them (Faw, 1971, p. 92).

As others, Faw has noted personality attributes that are associated with high curiosity.

Day (1971, p. 99) suggests that "...personality psychology is to a large extent the study of individual differences in motivation." He also believes that curiosity may be similar to anxiety in that it can be viewed as both a state or trait characteristic. He, thus, prefers to think of it as a state. Yet, he reports curiosity lies at the intersection of personality variables and motivation variables.

Application to SDL

Intrinsic motivation theory appears to provide some useful propositions for students of self-directed learning. At least one theorist, Suchman (1971), uses the idea of intrinsic motivation as a synonym for inquiry and self-directed learning.

If self-directed learning is thought of as some kind of learning activity (encounters/experiences in the language of some intrinsic motivation theorists) that depends upon personally initiated, controlled, and/or energized effort, intrinsic motivation theory may help

us to explain or at least to hypothetically examine important questions. Questions of self-directed learning practice and theory may be informed by theories of intrinsic motivation. Fortunately, the distinction between independent self-directed learning and self-directed learning in group settings is not critical in the application of intrinsic motivation theory to self-directed learning issues. Some theoretical issues in self-directed learning in addition to those noted earlier are as follows:

- Is the tendency/propensity for self-directed learning innate?
- Can self-directed learning attitude/behavior be increased?
- What kinds of conditions seem to maximize self-direction in learning?
- What kinds of personality attributes are positively/negatively associated with self-directed learning?

The intrinsic motivation theorists discussed in the previous section of this paper address most of the above issues in some way. Complete agreement, however, is not to be found in the positions reported. For example, Suchman (1971) takes a position that would lead one to conclude that self-directed learning is innate, e.g., it is a human bio-genetic characteristic. Day (1971), in contrast, infers that it may be a state condition, e.g., it depends on other variables. One kind of variable is personality and consideration of personality takes us into the issue of the origins personality. Most of the theorists seem to agree that professors, teachers, trainers, and so forth can increase self-directed learning behavior in specific situations. Allender and Silberman (1979) have illustrated the relative merits of three instructional methods in student self-directed learning. The three conditions were (a) teacher guided, (b) group planned, and (c) individual oriented. Strengths of each model are discussed by the authors. The range by which self-directed learning can be enhanced seems to be variable, however. That is, some learners may have a greater receptivity to self-directed

learning and their response such as aggressiveness, energy expenditure, and persistence may be greater than the responses of others.

Incongruity seems to be an important principle in the positions of the most of the intrinsic motivation theorists. Some such as McReynolds (1971) caution, however, that incongruity can be too great. As a result, it will be ignored or avoided rather than confronted and attacked. Additional study is needed to develop principles that would be helpful to teachers in determining optimal arousal.

Intrinsic motivation theory in self-directed theory is neglected but suggested. Long (1988) conceptualizes self-directed learning on two axis: a horizontal one and a vertical one. The vertical axis represents a personality/psychological continuum from low to high, which may be a representation of motivation as well as psychological strength. The horizontal axis depicts educational or pedagogical techniques that range from restrictive authoritarian teacher dominated activities to activities where the learner has complete freedom in pursuit of learning. Neither of the hypothetical extremes is believed to exist in reality. The model developed by Long is limited, however, to the teaching-learning transaction. It does not address some of the questions discussed here such as the origins of critical personality characteristics or the techniques that arouse optimal intrinsic effort. Other models are required for these purposes. Students of self-directed learning may discover intrinsic motivation theory to be a productive source of inspiration and guidance.

Conclusions

This paper was designed to address the following topics:

1. To emphasize theory construction in self-directed learning.

2. To identify some theoretical areas that might inform conceptualization of self-directed learning and provide stronger theoretical foundations for practice and theory.

3. To apply theoretical positions in intrinsic motivation to self-directed learning.

Development of the above topics suggests that students of self-directed learning may profit from a greater awareness of intrinsic motivation theory. Intrinsic motivation theory is concerned with some of the same fundamental questions that challenge educators interested in self-directed learning. One model of self-directed learning (Long, 1988) reflects elements that seem to be consistent with intrinsic motivation theory. However, it does not adequately address some significant concepts such as incongruity and the origins of what he refers to as psychological control.

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The Relevance of Sternberg's Triarchic Theory of Human Intelligence For Self-Directed Learning Theory and Practice

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If a visitor from another planet were to look at the landscape of North American adult education theory and practice, the prominence of self-directed learning would be inescapable. Nearly every introductory text in the field describes self-directed learning as the ideal form, especially for adults. A cursory examination of the periodicals and journals extant in the field would reveal a substantial research base dating back almost thirty years on various aspects of self-directed learning. And, in a recent article aimed at taking stock of research trends in adult education, Brockett and Darkenwald (1987) predicted that self-directed learning would be one of three research areas (the other two being the teaching-learning transaction and participation) likely to serve as a foundation for future efforts.

There is indeed an impressive lineage of research dealing with the phenomena of self-directed learning. Beginning in the mid 1960's, Johnstone and Rivera (1965), using an interview technique, established that as many as nine million U.S. adults carried out one or more self-instruction projects annually. Tough (1967, 1979) pushed this work to new heights by focusing attention on adults' learning projects and the discovery of even more self-planned efforts. A number of subsequent studies with various adult populations in North America and abroad have affirmed his original findings.

In recent years, researchers have focused attention on better understanding self-directed learning in institutional contexts such as postsecondary education (Kasworm, 1988) and business and industry (Gugliemino & Gugliemino, 1988), the circumstances leading to the conduct of self-directed learning (Spear, 1988; Spear & Mocker, 1984), the assessment and validation of

self-directed learning potential (Gugliemino, 1977; Long & Agyekum, 1988; Oddi, 1986), the relationship of self-directed learning of cognitive style (Brookfield, 1985; Pratt, 1984), and how self-directed learning can be enhanced through individualizing instruction (Hiemstra & Sisco, 1990). There has also been an effort to explicate a theory of self-directed learning (Mezirow, 1985). Despite efforts such as these, one area that has received virtually no attention is the linkage of intelligence theory to self-directed learning. Is such a linkage possible? Can intelligence theory broaden our understanding of self-directed learning, and in the process, further inform practice? If so, how?

Purpose, Scope, and Approach

In order to being dealing with these questions, an exploratory study was conducted to investigate the linkage between a promising theory of intelligence and self-directed learning. The human intelligence work of Robert Sternberg (1985a) was selected since it represents a dramatic shift in conventional thinking about intelligence and the way people learn. His "triarchic theory of human intelligence" appears to offer a more holistic understanding of what constitutes intelligence and intelligent behavior. Sternberg`s theory is particularly important in that it subsumes elements of other intelligence theories into a comprehensive and coherent form (Farr & Moon, 1988). As a result, it appears to provide a more powerful tool for explaining the vagaries associated with human behavior, particularly in adult life.

This paper builds upon a recent discussion of Sternberg`s intelligence theory and its possible connections to adult education theory and practice (Sisco, 1989). The approach taken to study the linkage of Sternberg's work to self-directed learning is best described as a form of meta-research. Data sources included books, articles, and monographs written by or about Robert Sternberg and his triarchic theory of human intelligence. Relevant adult education literature was also examined.

Sternberg's Triarchic Theory of Human Intelligence

The study of human intelligence has remained fairly constant over the past sixty or seventy years as have been the tests used to measure the phenomena. To most theorists, intelligence is linked to how well people perform in schools or academic settings. The result is that intelligence is typically viewed as synonymous with academic achievement.

This traditional perspective of intelligence has bothered Sternberg for many years since, as a youth, he performed poorly on IQ tests. Concentrated effort on his part at better understanding the make-up of standardized tests and how to master them, lead to his lifelong interest in intelligence (1988). Today, he is considered one of the leading authorities on matters pertaining to human intelligence.

Like many other investigators of intelligence, Sternberg's initial work focused on the information-processing aspects associated with intelligence-test items and performance. He came to see this work as flawed since it did not provide a reasonably comprehensive picture of intelligence (1987, 1985a). His own experience with graduate students at Yale University tended to confirm his suspicions. Some of his students came with outstanding academic records, high aptitude test scores, and superb letters of recommendation while others had good grades but poor test scores. Still others had solid records on nearly every measure of ability to succeed in graduate school, though not outstanding on any single area. What really interested Sternberg was that some of his students who started at the top of their class finished near the middle by the end of their graduate programs, and vice-versa. This lead him to look more closely at the elements associated with human intelligence since the typical measures used to predict potential had proven to be unreliable.

Sternberg (1987, 1985a) began to see intelligence as having three distinct but interrelated aspects involving the internal world of the individual, the external world of the individual, and the experience of the individual. He reasoned that each aspect

represented different mental skills and abilities. For example, the internal aspects of intelligence emphasize analytic abilities, the external aspect adaptive abilities, and the experiential aspect synthetic abilities. Out of this work emerged his triarchic theory of intelligence which helps unify each aspect of intelligence.

According to Sternberg (1985a), the triarchic theory consists of three separate but interrelated subtheories: a componential subtheory that relates intelligence to the internal world of the individual; a contextual subtheory that relates intelligence to the external world of the individual; and an experiential subtheory that relates to both the internal and external world of the individual. The componential subtheory focuses on the mental processes involved in intelligent thought. Three different components are involved including metacomponents (executive processes used to plan, monitor, and evaluate a problem), performance components (mental processes used to implement the instructions from the metacomponents such as encoding, inferring, applying and comparing), and knowledge-acquisition components (processes used in problem solving or in learning new facts). The contextual subtheory emphasizes intelligent behavior in everyday life. Here persons may choose to adapt to their environment, select another more desirable environment, or attempt to modify the environment so as to meet their needs better. The experiential subtheory focuses on the role of experience in intelligent behavior. Exercising control over the ability to cope with novelty and to automatize familiar tasks are critical. Superior ability to deal with novelty enables an individual to move more rapidly toward automization. Similarly, superior ability to automatize information frees greater mental resources for attending to and controlling novelty. Thus, the more aspects of a task or situation are automatized, the more one can focus on the novel elements of a task or situation. Sternberg (1985a) summarizes the power of his theory by stating,

> Behavior is intelligent to the extent that it is (a) used in the adaptation to, selection of, or shaping one's environment; (b) responsive to a novel kind of task or situation or in the process

of becoming automatized; and (c) the result of metacomponential, performance-componential, or knowledge-acquisition functioning of the kind specified by the componential subtheory (p. 319).

The structure of the triarchic theory is presented in Figure 1.

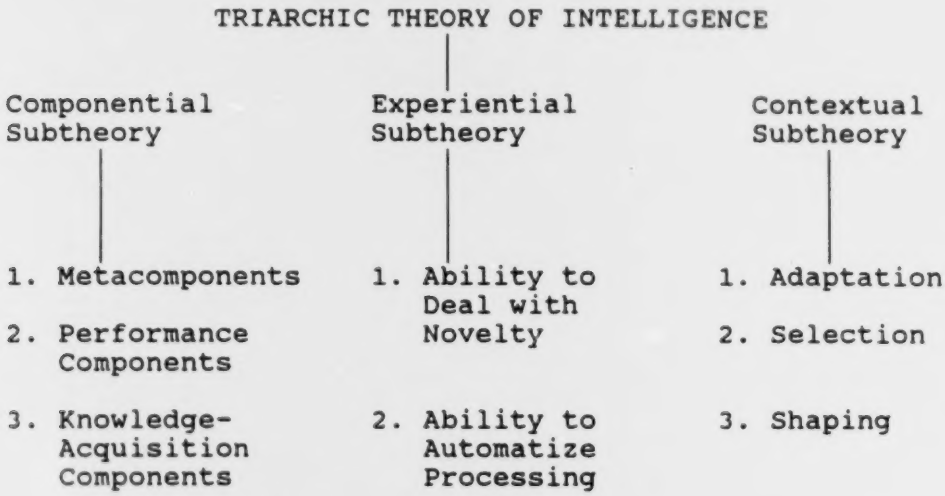

Figure 1. Structure of the triarchic theory of human intelligence.

In addition to the triarchic theory, Sternberg has also directed his attention to the study of practical intelligence (Wagner & Sternberg, 1986), and the relationship between tacit knowledge and intelligence (Wagner & Sternberg, 1985).

Relevance for Self-Directed Learning

The human intelligence work of Robert Sternberg seems to be especially pertinent to the exploration of self-directed learning and the characteristics of self-directedness. Obviously it is impossible to cover all of the possible connections because of space limitations. However, as a means of sparking dialogue and discussion among adult educators interested in self-directed learning, three specific areas will be highlighted: the broader, more inclusive view of human intelligence, the role and importance of tacit knowledge in everyday life, and the linkage between managing self and self-regulation as a learner.

The first and most important connection is Sternberg`s view that intelligence is much more than achievement in schools and performance on standardized tests. Sternberg (1985b) believes that conventional notions of intelligence and accompanying tests which emphasize speed and accuracy of information processing have little to do with real-world performance. In fact, IQ tests are often poor predictors of real-world performance since most of the consequential tasks that people face in life do not require problem-solving or decision-making in the few moments typically allotted for solution to standardized test items. What really matters is the "mental activity directed toward purposive adaptation to, and selection and shaping of, real-world environments relevant to one's life" (1985a, p.45).

Sternberg's critique of conventional intelligence testing raises additional questions about the composition of human intelligence and its relationship to the real-world. Consider two observations. First, with surprising frequency, individuals with histories of remarkable performance in formal academic settings are only moderately successful in their occupations, and those with unremarkable academic records are outstanding in their occupations. Second, many professionals report that most if not all of the learning that really mattered to their careers took place after formal schooling (Wagner & Sternberg, 1985). In both cases, conventional conceptions of intelligence obviously fail to account for the very things they aim to measure:

predictive performance in later life. The important question is, why?

Sternberg believes the answer is really quite simple; the kinds of talents and abilities required for individuals to perform well in academic settings are not necessarily related to those needed to succeed in daily life. For example, in school settings problems are typically arranged by others in a logical, well-structured way. Most mathematics, physics, and chemistry problems presented in schools are well-structured in that a set of steps leading to a solution are clearly laid out. The problem is that few of life's problems are so neatly structured. In fact, most are ill-structured and it is the solving of ill-structured problems that enable people to deal with the challenges they most often face. Hence, when viewed from this perspective, it should not be surprising to find little relationship between performance in academic settings and performance in daily life.

If academic and standardized-test performance are poor predictors of success in the real-world, then what are? To find an answer, Wagner and Sternberg (1985) asked successful college teachers and business executives what they needed to know in order to succeed on the job. With stunning regularity, the respondents reported that the formal knowledge they had learned in school had little to do with their success. Rather, they relied primarily on informal knowledge they had acquired on the job. According to the respondents, this knowledge was never explicitly taught nor likely verbalized. What is really intriguing about this kind of knowledge is that it has been reported in many self-directed learning studies as "real-world" or "seat-of-the-pants" knowledge. However, very little attention had been given to explain its properties, especially in the context of intelligence, and importance in adult life.

Wagner and Sternberg (1985) came to call this form of knowledge, tacit knowledge; knowledge that is usually unstated or vicarious. Such knowledge is typically acquired through observation and experience in contrast to knowledge directly taught in classrooms or educational settings. It is considered practical rather

than academic, informal rather than formal, and usually not directly taught. For example, the Law School Aptitude Test (LSAT) is a test of knowledge that is taught through direct instruction; selecting the right dentist for your particular needs is usually an example of knowledge that is tacit.

So, how does tacit knowledge relate to success in daily life? According to Wagner and Sternberg (1985), tacit knowledge is far more critical than any other knowledge form; it is twice as likely to predict real-world success than IQ tests or employee placement measures. If this is the case, would a similar pattern emerge in relation to success as a self-directed learner? How do self-directed learners acquire tacit knowledge? If it is so important in adult life, can it be taught? These and other related questions seem especially important to study if we are to unlock the rudiment of self-directed learning.

A third and final area that seems logical to pursue is the link between managing self and self-directed learning. Wagner and Sternberg (1985) posit that a major difference between expert and novice problems solvers is the degree to which self-management strategies are employed. Managing self is another form of tacit knowledge and "refers to knowledge about how to manage oneself on a daily basis so as to maximize one's productivity" (1985, p.439). Examples of tacit knowledge about managing self include knowledge about how one learns, knowledge about the relative importance of the problems one faces, knowledge about the most efficient and effective ways of attacking problems, and knowledge about how to enhance one's motivation to maximize accomplishment. These talents and abilities would seem to be consistent with the Knowles (1975) definition of self-directed learning whereby "individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes" (p. 18). There again seems to be a logical connection between successful self-management and success as a self-directed learner. Would such a relationship exist? Does success in

self-directed learning correlate with knowledge about managing self? Is there a relationship between metacognition (knowledge and awareness of one's own cognitive processes), knowledge about managing self, and competence as a self-directed learner? Questions such as these form the basis of extending research on self-directed learning to new heights.

The human intelligence work of Robert Sternberg and his colleagues represents an important lacuna for studying the interrelationships between intelligence and self-directed learning. It is hoped that his brief discussion of a promising intelligence theory and its potential linkages to self-directed learning will stimulate further dialogue and research among interested adult educators.

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Critical Adult Education Task Force

The Critical Turn in Mainstream Adult Education: Pedagogy for Social Change or Socialism of the Academe?

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Critical discourse is fast becoming a taken-for-granted feature of university-based adult education. So much so that logical positivists and HRD pundits have begun to take on the aura of exoticism once attributed to a handful of socialist thinkers in the field.

But what has this recent emphasis on critical thinking, critical theory, and post-modernist narratives meant, so far, for the modern practice of adult education? More to the point in this academically oriented context, to what extent has critical discoursing steered us to a critical focus on what it is we do, and what it is we are, as adult educators?

The radical activist adult educators who continue to operate on the margins or, more likely, completely apart from mainstream practice will have found little of relevance in the critical discourse that is currently in vogue within the academy of adult education. Rather, as academic exponents of critical thinking, critical theory, and post-modernist views in adult education contexts, we would do well to work more often with activists who might be inclined to use sensible adult education strategies to support emancipatory activities while remaining, sceptical about our theoretical interests. In this way, we might bring more practical substance to our critical discourse. Hence, Aimee Horton's presentation, published in these proceedings, on the work of the Lindeman Center (Critical Adult Education for Social Change) is very instructive for us.

The effects of critical discourse within the literature of contemporary adult education are not altogether negligible. The critical turn has helped to undermine the dominance of positivistic research and posed a slight challenge to prescriptive, overly-managed, patriarchal, and ethnocentric orientations to educational programming.

Critical thinking as a pedagogical endeavour, when it is not presented as a pre-determined set of critical thinking skills, highlights the importance of questioning taken-for granted assumptions encouraging debate rather than passive reception of authoritative stipulations. It is tied in with a long-standing liberal-humanist tradition in the field of education. From a critical theoretical perspective, though, critical thinking in the liberal-humanist tradition is marred by its relativism and its emphasis on individualism which over-rides a concern for collective action. Critical thinking of this ilk creates a pedagogical context for debate, but if it fails to provide us with either a rational and compelling basis for action towards a more genuinely democratic society of a clear analysis of the coercive societal structures which prevent its realization.

Critical theory, especially as exemplified in the work of Jurgen Habermas, seeks to identify the rational grounds from which an emancipatory pedagogy--as discourse and action--can be launched. It invokes communicative rather than individualistic, privatized, initiatives. Liberal, relativistic, orientations which enshrine individual subjectivity at the core of human experience need to be transformed within a genuinely democratic, hence more radical, project that makes claims for individual rights through collective action. At its best, critical theory provides support for pedagogical strategies of emancipation such as those outlined in the work of Paulo Freire and Myles Horton.

Like critical theory, post-modernist critique points to the inadequacy of critical thinking that stems from a liberal-humanist world view. From a post-modernist perspective, such critical thinking legitimates rather than de-constructs the prevailing conditions which constrain human development. At the same time, post-modernist critique rejects all efforts to establish rational grounds--an authoritative basis--from which to engage with the crises of modern life. It is, in effect, a discourse without grounds, without a subject, and without reason. The deconstructionist intent of post-modernist critique emphasizes for us that there are always conceivable

options to the prevailing authoritative (patriarchal) behaviors, discourses, and institutionalized structures that shape our lives. Thus, its exponents in education suggest that post-modernist thought can support a discourse of suffering and injustice on behalf so those who experience exploitation. They are not, however, so adroit in showing how and why (because of its rejection of a rational center) post-modernist thinking, which draws on the powerful insights of Nietzsche, can be so readily drawn into the service of neo-conservative and fascist projects.

Whatever their fundamental differences, these dispositions towards critical discourse within the sanctuary of academe have served to focus attention on the shortcomings of contemporary adult education practice. Therefore, it is not inappropriate for us to ask in the context of a forum on critical adult education: Now that we understand, what ought we to do?

First of all, it makes sense that we should struggle to maintain a presence on the university campus for adult education as a field of study with a strong commitment to fostering social justice and democratic social change. It also makes sense that academic adult educators (graduate students as well as professors) who have turned to critical tack in their work should be able to identify off-campus locations and commitments where we put our critical discoursing to the test. This is not to say that we should burden ourselves with <u>unreasonable</u> criteria for success in our field projects. But, as critical adult educators, we need to have <u>reasonable</u> experience away from the academic setting on which we can critically reflect. It is from off-campus pedagogical work (on behalf of welfare recipients, in the prisons, with educational provision for young native adults, and with anti-nuclear issues) that one has come to realize that critical discourse within the academe of adult education is not enough. Moreover, serious pedagogical work in off-campus locations can give us a more realistic sense of how to be critically engaged, and what petty academic concerns to avoid, in the university setting.

Clearly, we should be able to account sensibly for these projects (to our own selves, above all) in a way

that is not inconsistent with our critical discourse. It is helpful, a sharp goad to that "reflective practitioner" within us, to ask whether our practice is, in fact, at all critical. (We could well be kidding ourselves.) In educational work with minority groups, prison inmates, and welfare recipients, for example, we must have a clear sense of how our involvement furthers their emancipatory interests rather than adding legitimacy to the kind of practices and structures that oppress them. Therefore, as academic adult educators who invoke a critical perspective and understand that this must be enacted in off-campus locations, we need to negotiate very carefully the nature of our involvement. This is crucial when we work directly with government agencies or organizations funded from government sources. A critical pedagogy is always in danger of being compromised and co-opted. As an understanding of critical theory's analysis of false consciousness and of the shaping mechanisms associated with an overly managed modern world informs us, we can always be deceiving ourselves about the radical nature of our pedagogical commitments. But, without an engaged practice with constituencies beyond the campus, we do not even put our critical pedagogical aspirations to the test.

Critical commentaries from the academy about top-down curriculum strategies and the deployment of potentially coercive educational initiatives are credible only if they are first examined in terms of their helpfulness to those who are currently resisting these impositions. Further, the academically situated author of such critical commentaries in adult education must be ready to join the fray--by invitation, of course--on behalf of the oppressed constituency in one or other of the locations identified by the critique. Otherwise, we only add to a growing critically-oriented body of literature in education that, without evidence of actual practice at risk, merely constitutes a socialism for the academy.

In recent years, the speedy trajectory, followed by some academic educationalists, through Marxian analyses, neo-Marxism, critical theory, critical hermeneutics and, now, post-modernism has provided a defiant discourse for a restricted audience of intellectuals during the neo-conservative ascendancy. But this trajectory has

run its course, and is in danger of disappearing over the edge of self-deconstructionism. Breathless essays in journals of education inform us about the latest interpretations on interpretations of post-modernist writers such as Foucault and Derrida while attempting to establish dubious dialectical connections and anchors in previously written accounts on critical theory's most recent project for a rationally-based discourse. The critical discourse in education is now over-theorized or, more likely, under-substantiated. The actual pedagogical strategies it identifies do not represent an advance on those long since suggested within the realm of socialist or radical liberal-humanist educational practices. And they are far less concrete than those we find in the earlier writings of Paul Freire, for example, and the educational work of Highlander Folk School.

It is in this context and at this juncture, then, that Aimee Horton's appeal for us to retrieve for adult education a more direct involvement with struggles for democratic social change becomes particularly relevant. It should resonate with those of us who value critical theorizing which is accompanied and informed by our involvements in everyday adult education practice.

Critical Adult Education for Social Change

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Lindeman Center
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The several assumptions underlying the educational practices of the Lindeman Center are suggested by its full name: Lindeman Center for Community Empowerment through Education. Those of us associated with the Center assume, as did Eduard Lindeman (and a number of other early leaders of what was called "the adult education movement" in the 20's, 30's, 40's, and 50's) that adult education can and should play a vital role in achieving democratic social change. In his small but seminal volume, The Meaning of Adult Education, published in 1926, Lindeman wrote: "Adult education will become an agency of progress if its short-term goal of self-improvement can be made compatible with a longtime, experimental but resolute policy of changing the social order."

We are committed to working with communities and groups, with minorities, the unemployed and working poor, and other marginalized groups--in relation to their social change and self-help goals and efforts. We assume, based on our reading of history, our acquaintanceship with contemporary adult education among the poor in this country and the Third World and our own experience in Chicago over the last twenty years, that groups, communities, and social movements, not individuals, can achieve systemic social change.

We assume that if poor communities and groups are to become empowered, their role must be central in planning and carrying out an educational program to support their self-directed decisions and actions--a word "community control" over learning.

The Process

The critical adult education process begins when a low income community or group asks the Lindeman Center to assist its efforts to deal with their problems. Priority in the use of our limited resources is given to groups of people already attempting to solve community problems who have demonstrated some capacity for self-help.

Learning from the Community

Our first and on-going responsibility is to listen to and learn from the community, to experience the struggles in which the community is engaged. It is basic to our
self-education and to developing a relationship between Center and community in which both are learners and teachers.

Problem Posing

Before the Center can assist the community in its problem-solving efforts, the problem or problems to which it is seeking a solution must be clear. This can be the most rigorous aspect of the critical education process. Community activists, caught up in day-to-day struggles, tend to want to deal with "the problem," to take action. The role of the Center staff (and in some instances other university and community resource persons) is to raise hard questions to stimulate community participants to examine the root causes of their problems.

Selecting Strategies and Resources

The strategies and resources to be employed in problem-solving are selected by the community. However, the inner city community or group in large, segregated urban areas generally have little knowledge of or access to the range of existing problem-solving resources or to effective strategies developed by other communities. The role of the Center, therefore, is to introduce and encourage the group to consider alternative strategies and to become acquainted with a variety of resources,

public and private, university and community, before making these decisions.

Some of the most valuable strategies and resources have come from peer groups--from other hard-pressed community organizations that have struggled and learned to deal successfully with similar problems. Coming to know and share in their experiences has itself proved to be an empowering experience.

Problem-solving

Control of problem-solving activity remains in the hands of the community. The Center, out of its on-going interaction with the group, is called upon to provide a variety of kinds of support. When it is determined, for example, that research is needed, we provide workshop sessions on participatory research to teach community members to be their own researchers: to learn where and how to tap into existing sources of information and how to plan and carry out community research.

Another kind of Center support has been a community-based internship program. A small number of community activists, recommended by their organizations, are selected to be one-year interns with the Lindeman Center. During this period, they continue to work on community-defined projects. At the same time, the Center makes available resources for the interns' self-development and for strengthening their work in community. A common element of the internship program is an interactive weekly meeting where the interns and other Lindeman Center staff discuss their several community-based efforts and examine problems growing out of these efforts.

Center support during this period might also include helping to plan and serving as a resource for residential workshops, assistance in preparation of proposals and other written materials, and video or audio documentation.

On-going Evaluation

We collaborate with the community on a formative evaluation of learning throughout the project. The framework for evaluation is established when the community defines its problem-solving goals and agrees upon a course of action. The Center's role is to meet with the group periodically to evaluate what their collaborative efforts have accomplished in relation to their goals. The evaluation process can be an arduous and time-consuming one. Only over time do some groups come to realize that it is vital to their effective functioning.

As one basis for review, the community keeps minutes of meetings, correspondence, and other records which document its decisions. At the same time, the Center keeps an
on-going record at each phase of planning and decision-making. These documentary materials are primarily for internal use, but are also only made available to outside groups.

Out of this interactive process, out of the unlikely alliance of university adult educators and minority and other poor groups struggling for change, has come not just achievement of immediate community goals but, on the part of most, a strengthened will and capacity for continued community goal-setting, reflection, and action. In some instances, empowered groups have formed networks with other struggling groups where, as peer teachers, their working knowledge, skills, and understandings have made possible the development of new and expanded programs of critical education and action for social change.

Graduate Students and the Center

We have also linked the work of our Center with the professional development of graduate students of adult education in a variety of ways:

1. We have attracted students to the graduate program who have an interest and a commitment to social change through a graduate assistantship program. Two students,

former graduate assistants, are now employed by the Center full-time.

2. Staff of the Center have developed and offered credit courses within the adult education curriculum on topics ranging from the pedagogy of Paulo Freire to participatory research. These courses, generally offered in Chicago, have attracted community-based educators to post-graduate study.

3. The Center has provided a fertile field for research: to date, one dissertation has been completed and two others are in progress--research which was supported by either our contacts or ongoing activities.

4. Staff of the Center provides a resource for graduate students both in sharing experiences and in making available documentation of our own work and the work of other organizations similarly committed to popular education and participatory research.

5. The Center has provided visitors from third world and other countries a forum for exchanging experiences and analysis with local community activists and popular educators in "Third World sectors" of our own city.

The Need, Potential, and Problems

The need and potential for adult education to be "an agency for progress," to play a significant role in supporting community efforts to achieve democratic social change, is perhaps greater now than when Lindeman challenged the new movement in the 20's. Business and government leaders as well as educators are uncomfortably aware of the nation's social and educational failures as reflected in the high drop-out rate among minorities, widespread adult illiteracy, and the so-called "permanent underclass."

We recognize that the kinds of direct involvement with community activists in which the Lindeman Center staff and graduate students are engaged runs counter to the traditional roles of our educational institutions and our habitual professional roles within those institutions. Schools and universities (and adult education) generally separate learning from doing and

emphasize the development of individuals who through schooling and the mastery of knowledge and skills will become "advantaged."

Yet we make one more assumption: that the relatively new and diverse field of adult education is still sufficiently open and flexible to include "activist educators" working with community activists in the development of curricula for social empowerment based on critical reflection and transformative action.

Criteria For Assessing Critical Adult Education Research

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As a means for determining whether a given adult education endeavor fits the category of critical adult education, three criteria are proposed. They are based on the idea that all cultures and subcultures perpetuate themselves through an unquestioned vital tradition. This commonly accepted background knowledge allows members to go about doing efficiently those tasks necessary for a culture to survive physically. In addition to providing the staples of survival, a culture must ensure that it adapts constantly to accommodate ongoing social change and that it provides motivation for members to persist in fulfilling cultural tasks. The way in which a culture unfolds can be viewed in terms of feasibility, rightness, beauty, and comprehensibility. The latter three aspects of a culture's evolution are conceived as the spiritual reproduction of society, and the former as the intellectual reproduction of society.

There are five core notions upon which the criteria rely. First, the fruitful juxtaposition of the intellectual and spiritual societal reproductive processes can be accomplished through ongoing critical analysis of a culture's unquestioned vital tradition; this critique is then followed by practical and scientific action to change the society. Second, the unquestioned vital tradition of western democracies is a social philosophy based on the belief that individual effort is the fulcrum for the fair, just, and equitable production and distribution of material well-being. Third, "questioning unquestioned vital tradition" entails preserving the tradition in order to ensure the operation of efficient materially productive activities necessary for survival, yet at the same time, through encouraging individuals to pursue their quest for personal identity, superseding the vital tradition with productive activities of a new quality. Fourth, a culture's failure to question its vital tradition results in the perpetuation of the status quo. Fifth, in order to understand and participate in the process of

social change, culture bearers require two different but not separate sets of logic and action related to the spiritual and intellectual reproduction of society.

After a discussion of the major concepts underlying the assessment criteria, three questions are posed for assessing whether a given adult education project is critical as well as practical and scientific.

Clarification of Concepts

Since the conceptual foundations of critical theory and critical social science underpin critical education research, a clarification of these concepts is an important preliminary to establishing criteria for assessing educational research.

Materialist Dialectics

Dialectics is a tradition of thought and action which is at the heart of critical theories for mediating social change aimed at more equitable, just, and humane social arrangements. Many dialectical traditions have evolved since the time of Plato, of which materialist dialectics is a relatively modern form having been shaped by western philosophers during the 20th Century. Materialist dialectics is characterized by a worldview that involves two aspects of reality within which two methods of thinking and two ways of relating, thought and action take place. The foundation for this worldview is the assumption that reality is independent of human beings, and yet through their involvement as a part of it, humans can influence the emergence of social reality. This, in combination with the notion that humans are socially and historically embodied beings, leads to a presupposition of the ongoing nature of both the realization of truth and the evolution of human reality; as well as the progression of individual and species development.

The two methods of thinking and acting and the two aspects of social reality are proposed as a basis for questioning ideas and patterns of social interaction that exist at a given time and are generally accepted for purposes as sustaining the current social order; the

questioning aims to change societal processes and structures by preserving and at the same time superseding the currently acceptable ideas and patterns.

Reality has two aspects: the world of the pseudoconcrete and the world of the concrete. The pseudoconcrete is represented by the form or the idea of a phenomenon as it can be seen by individuals through the perceptual screens created by the historical moment and the cultural context. This is only a limited portion of any phenomenon, a simplified abstraction of reality. The whole, at the world of the concrete, can be experienced at least in part by looking beyond the limits of form (the idea of the phenomenon), to get to its essence (the concept of phenomenon), allowing a richer view of the form to emerge. The limitations that are inherent in form (the pseudoconcrete) are functional insofar as they permit the attribution of structure, order, and laws to phenomena such that they can be manipulated in the conduct of the day-to-day affairs of individuals and society.

The two kinds of thinking in which humans can engage are routine thinking and dialectical thinking. Routine thinking enables people to deal efficiently with the practical problems that comprise their day to day affairs. This analytic thinking of formal logic is shaped by the existing historical and social context, filtering and simplifying experience and disregarding the contradictions and inconsistencies that hint at the existence of the essence of phenomena.

Dialectical thinking is the process by which the contradictions and inconsistencies that surround the ideas of phenomena are explored in an attempt to grasp more of reality, to reach toward essence, thence to a richer, more complex view of the phenomenal forms. This process of informal or dialectical logic leads to a view that totality is constantly emerging as the result of actively engaged forces--the simplified idea of the phenomenon and the contradictions and inconsistencies within and surrounding it--whose conflict leads to qualitative social change.

The disadvantage of routine thinking is that, although expedient for solving practical problems,

fixation on simplified abstractions of reality tends to accord them the status of concrete reality, and this misconception of total truth for all time leads to the formation of ideologies which resist change. By switching to dialectical thinking, a richer perspective is opened that allows for an illumination of the phenomenon or problem not accessible through routine thought. Social situations can be analyzed through dialectical thinking revealing their internal contradictions as apparent opposites which hold a potential for influencing qualitative social change through mediation. The relationship between routine and dialectical thinking can be captured as a journey back and forth between the pseudoconcrete and concrete dimensions of reality.

There are two ways of relating thought and action: everyday praxis and revolutionary praxis. Praxis reflects the relationship between thinking and doing. Everyday praxis is employed in goal directed activity and, in the interest of efficiency, involves a spontaneous tendency to shear a situation of all elements that are peripheral for purposes of the immediate task. This division of the whole through routine thinking creates the simplified phenomenal forms that facilitate focusing on particular tasks for survival. In necessary everyday praxis, the wider reality is neglected or overlooked, as is the existence of the functional, habitual, conceptual filters used to accomplish the simplification of reality, the effect of which is a perpetuation of the gap between form and essence. It is never possible to disregard entirely evidence of the essence or concept of things; there is always a dim awareness of the whole which although latent can be uncovered by dialectical thinking, allowing individuals to recognize their capacity to alter the world toward a more humanization mode of existence. The kind of practical activity of people directed toward the actualization of humankind based on dialectical thinking is known as revolutionary or critical praxis. By revolutionary is meant the ongoing spiritual reproduction of society directed toward social arrangements for the production and equitable distribution of material well-being. By critical is meant the search, through dialectical thought, for internal contradictions or actively engaged forces that

provide the basis for mediations directed towards the spiritual reproduction of society. The search represents the questioning of unquestioned vital tradition.

The central notion of materialist dialectics is that truth happens rather than is discovered. Reality is in a constant state of emergence that human beings in a social, cultural, and historical context can influence or mediate through reason and activity.

Critical Theory

There are many variants of critical theory, however, they have in common a concern with the unquestioned vital traditions of modern societies, particularly as they relate to the state and the economy; they critique the capacities of modern capitalist and socialist societies to sustain material growth--the intellectual reproduction of society--in a manner that is fair, just, and equitable for all members of the society, as well as for nature itself--the spiritual reproduction of society. A major focus of critical theories is the dialectical relationships between the individual and society; the mediation of these actively engaged forces is thought to hold the potential for a continuously evolving social reality moving toward more just, equitable, and humane social arrangements.

Critical theorists are also concerned with the relationship between theory and practice. Critical theories represent a reconceptualization of the relationship between theory and practice in which the subject is closely involved in interaction with the object such that they mutually modify each other, intertwine, and produce a new emergent. This view of human action stresses the active element of cognition and reciprocity between consciousness and human sensuous activity. In this context, the experience of practitioners in solving day-to-day problems can be valued on a par with that of theoreticians creating a theory to explain a given area of practice. The relationship between the two is seen as one of collaboration, calling for a realignment of the power relationships inherent in social roles such as

teacher-student, manager-employee, doctor-patient, etc.

Critical theorists reject the notion that theory is generated exclusively through a process of detached observation in which a neutral social scientist analyzes a phenomenon and then subjects hypotheses to empirical verification. The conventional goals of science--explanation, prediction and control--are superseded by improvements of practice and the social relationships in which practice is embedded, and understanding of both. The theorist and the practitioner collaborate to achieve these goals, interacting with each other in implementing the theory as expected to turn up new contradictions repeatedly which can serve as a source of further knowledge.

The dialectical concept used by critical theorists to explain the phenomenon of a continually emerging totality as that of sublation. Sublation entails preservation and supersession of a present situation through mediating the active engagement of forces in conflict within the situation, leading to a qualitative change of higher complexity.

The processes of routine thinking and everyday praxis in the conduct of positivist social science are essential to the intellectual reproduction of society. Over an extended period in which positivist values dominated society, instrumental reason overbalanced other vital ways of knowing and acting, namely the ethical, aesthetic, and explicative, the recovery of which is prerequisite to the process whereby human beings move toward actualizing their unfulfilled, historically constituted dispositions and capacities--the spiritual reproduction of society. To effect the spiritual reproduction of society, the processes of positivist social science must be enriched by dialectical thinking and revolutionary praxis that underpin critical theories.

Critical Social Science

Critical social science is a dynamic social process in which theorists and practitioners in a society collaborate to effect social change directed toward making existing patterns of social interaction more fair

and just. The process combines empirical analytic and interpretive social science methodology.

The dialectical relationship between theory and practice in critical social science can be distinguished from the relationship in empirical analytic social science where theory is thought to drive practice, and in interpretive social science where theory is understood to enlighten practice. The functions of critical social science reflect a preserving yet going beyond the apparent contradictions of empirical and phenomenological research. These functions are the formation and extension of critical theorems, the organization of the processes of enlightenment, and the organization of the processes of action.

Drawing from Habermas (1974), critical social science represents:

> a social process that combines collaboration in the process of critique with the political determination to act to overcome contradictions in the rationality and justice of social action and social institutions. A critical social science will be one that goes beyond critique to critical praxis; that is, a form of practice in which the 'enlightenment' of actors comes to bear directly in their transformed social action.

According to Fay (1987), in order for a social science methodology to be critical, practical, and scientific, it must configure systematically the following elements: a theory of consciousness--the specific contradictions inherent in the way a social group's view of the world is incongruent with their own life experiences; a theory of social crisis--existing, threatening social pathologies rooted in the basic structure of the given society; a theory of education--the educational structures and processes that will facilitate the changing of the societal members' worldview to illuminate the existing social pathologies as well as the individual's role in perpetuating the worldview; and a theory of transformative action--the structural aspects of society requiring change, as well as the change agents in the society and general approached for effecting the required change. Here not

only is unquestioned vital tradition questioned from a critical theory perspective but, in addition, practical and scientific measures are identified to be undertaken in acting on the questions.

Critical Thinking

Critical thinking is a conception that is used widely and loosely in theories, policies, programs, and in descriptions of research and practice at all levels of education. In the absence of any reference to the issue of unquestioned vital tradition, the word "critical" as used in the conception of critical thinking is indicative of a conversational rather than a terminological application. No explicit or implicit connection is made with the critical theories of traditional or western Marxism with their emphasis on the historical and structural forms of social arrangements shaped by political and economic factors, or with any social theory at all.

Griffin (1988) places the notion of critical thinking in the realm of humanistic psychology, being "little more than the old idea of liberal education for democratic citizenship in new guise. . .a strategy of resistance on the part of individuals against over-socialization or cultural overdetermination, rationally balanced by an acceptance of the reality of existing social relations of production and power". This reflects an individualistic, liberal-progressive orientation, lacking the goal of changing society.

Critical Education

Education is one of society's many institutions representing organized ways to acting that ensure the ongoing reproduction of society, where reproduction is seen to represent the two processes of replication and transformation; as well as the ongoing development of its individual members. The influence of education pervades all other societal institutions through its contribution to the societal processes of cultural reproduction, social integration, and socialization.

As there are different views on how society should reproduce itself, so there are different views of

education's role in that process. Traditionally, education has tended to emphasize the intellectual reproduction of society by focusing on the efficient accomplishment of survival related tasks. Education's role in the spiritual reproduction of society has been underrepresented; such efforts as have been directed toward this social function reflect a commitment to the view that individual effort is the major dynamic. Critical education reflects the vision of critical theory, and attempts to shape the processes and intended outcomes of education to reflect the functions of critical social science. A critical education curriculum would question power relationships in society as the roots of social pathologies; and explore the potential for groups of individuals to change society through a collaborative and collective approach between teachers and learners on one hand, and between educational institutions and their respective communities on the other.

Philosophies of Science

The three philosophies that undergird empirical-analytic, interpretive, and critical social science are described briefly with the intent of clarifying their relationships with each other. The view that the lifeworld is an unquestioned vital tradition provides a point of deviation from which they can be differentiated and connected.

Positivism and Logical Empiricism

Science (empirical-analytic) takes a realistic stance, assuming that reality is external to individuals and extrinsically related, and is there to be discovered. In this view, reality is therefore viewed to be timeless. The notion that we carry with us an unquestioned vital tradition is not part of this philosophy in which subject and object are viewed as dichotomous.

The view taken by early positivists was that science was one way of knowing and acting, existing alongside ethical and aesthetic ways of knowing and acting. Value and truth maintain separate identities; and instrumentality is incidental to scientific

endeavors.

Later positivists elevated the status of science to scientism, thereby crowding out or fragmenting other ways of knowing and acting. Horkheimer (1971) equates later positivism with pragmatism, and characterizes it as the ultimate in instrumentality: truth is tested in terms of its practical value for the achievement of human ends; and reality itself is relegated to becoming an object of manipulation through human practice. Pragmatism values instrumentality above objective truth and reduces reason to its instrumental value. For pragmatist, the impractical should be eliminated from thought, and only questions with practical consequence should be considered.

Phenomenology and Hermeneutical/Dialectical Methodology

Interpretive science is grounded in phenomenology. It assumes that social reality is mediated by individuals, and therefore the relationship between the individual and society is interactive. Through interpretive research, we can better understand different social groups or cultures without placing a relative value on any of them. Here the subject is seen to be in an interactive relationship with the object; this relationship is socially and historically located. The notion of the active engagement of the subject and the object allows for the influence of societal change by the subject, without an advance normative stipulation, thereby carrying with it the belief in the relative value of any social group's culture. The degree of radical relativism inherent in this philosophy precludes a normative inquiry into unquestioned vital tradition.

Historical Relativism--Critical Social Science

Critical social science can be viewed as being grounded in historical relativism, a juxtaposed combination of early positivism and phenomenology. The notion here is that the acting subject and the world are at once independent of one another and yet effect change in one another; and further, that language rather than sensory experience and perception is the basis for knowing. Experiences can only acquire meaning if human

beings are able to describe them through language. The sharp distinction between knowledge of language and knowledge of reality is abandoned and replaced with the idea that meaning and speech are dialectically related and therefore reality is constantly emerging. Through an analysis of language used to mediate reality, it becomes possible to uncover distortions of consciousness, thereby unmasking inequities inherent in existing social structure.

The perspective of positivism and logical empiricism is seen to be limited by the timeless and unchanging quality which is attributed to the social world and its processes and structures, deemed to exist out of the need humans have for such stability as the basis for orderly and synchronous social reproduction. Conversely, on the historical relativism view, the historically limited nature of the processes and structures of the social world are emphasized, such that an understanding or their functioning can only derive from an analysis of their origins. This implies that the methodology must situate the researcher in a position that is temporally removed from the present social moment.

The central idea here is that although the subject and the world are distinct entities, they are not functionally separate, which reflects a dialectical and relational connection between them. The number and variety of ways in which subjects can relate themselves to the world is an essential feature of historical relativism, one which distinguishes it from the radical relativism that characterizes the phenomenological perspective.

This view of reality opens the door to possibilities for questioning unquestioned vital tradition. Critical social science takes a specific normative position in this questioning of tradition, namely, that the root of social crisis is inequitable power relationships among members of a society, supported by states of human consciousness dominated by instrumental reason that is directed toward the attainment of power and money.

Subjectivist Voluntarism

Subjectivist voluntarism is a social philosophy that implicitly incorporates modernization social theory, and is based on the assumption that individuals, through their own voluntary rational thinking and acting within the context of the free play of market forces and a minimum of state intervention, will in the aggregate create social structures that best approximate a free, just, and humane society. Critical social theorists would suggest that historically the reliance on subjectivist voluntarism has contributed to the crisis in contemporary western society through failure to question unquestioned vital tradition--the social processes that have led to the overdetermination of instrumental reason and its sequelae. These include sanctification of the values inherent in the economic and political algorithms of money and power, and acquiescence to their having colonized areas of life such as the family, church, and education, crowding out the associated moral, aesthetic, and explicative ways of knowing and acting. In the liberal progressive tradition, perpetuation of the status quo is a central feature of subjectivist voluntarism.

Typology of Paradigms Used in Adult Education Research

Only within the last two decades has the sociology of education received widespread attention with, until recently, the majority of research in this area being conducted in formal education, particularly in primary and secondary education. Recent research efforts by adult educators include a growing number of sociologically framed projects. Any attempt to identify and understand these efforts requires first, a differentiation of those that are grounded in psychology and those that are grounded in sociology, and then, a differentiation of those sociological studies that are framed in modernization theory and those that are framed in Marxian theory.

Psychological Research Paradigms

A major orientation of psychologically framed research projects is the one embedded in positivism. As a philosophy of science from which empirical-analytic

research methodology and quantitative constructs emanate, positivism has been drawn upon by adult educators researching learners' motivation to attend adult education offerings (Boshier and Collins, 1985).

Another major psychological orientation in which adult education research programs are framed is that of phenomenology, a philosophy of science from which numerous naturalistic/interpretive methodologies and qualitative constructs emanate. Knowles' (1981) andragogical model is a good exemplar of the phenomenological thrust in psychologically framed adult education research endeavors.

It is important to note that these psychologically grounded research paradigms carry implicitly the baggage of sociological functionalism. The unquestioned vital tradition of subjectivist voluntarism lies just beneath the surface of psychologically grounded research endeavors focused on adult learning such as those of Knox (1977) and Long (1983).

Sociological Research Paradigms

For heuristic purposes, theories of society can be typed as modernization or Marxian. Those in the latter category are often called critical theories.

Modernization theories explain the occurrences of social change through an account of the free individual pursuing certain self-defined goals and interests in the context of free market forces. This subjectivist voluntarism position incorporates sociological functionalism, flowing from Compte through Weber and Parsons. In addition to adult education researchers mentioned earlier in the psychological paradigm as implicit carriers of the tradition of subjectivist voluntarism, Verner (1964), Hallenbeck (1964), Lowe (1975), Bryson (1936), and London (1964) also carry this tradition in their commentary on the "social functions" of adult education.

Marxian theories explain the occurrence of social change through an account of actively engaged forces within society whose conflict leads to qualitative change. These critical theories are grounded in a

philosophy of dialectical materialism or historical relativism flowing from Marx through contemporary sociologists such as Giddens (1977) and Habermas (1984, 1988). Although the majority of research in critical education emanates from primary and secondary educators such as Apple (1979), Bowles and Gintis (1976), Carr and Kemmis (1986), Giroux (1983), and Popkewitz (1984), Armstrong (1987), Collins (1988), Finger (1989), Friere (1972), Griffin (1988, 1987), Latapi (1988), Law and Sissons (1985), Smith (1988), and Torres (1987) represent critical adult education research efforts.

Criteria for Critical Adult Education Research

The questions proposed for assessing adult education research to determine whether it falls within the paradigm of critical education research are based on the function which mediate the relationship between theory and practice in critical social science. These functions are:

1. the identification of the source of the social crisis underlying the problem in the members' social situation
2. organization for enlightenment
3. organization for action

These functions translate into the following questions:

1. Is there a normative dimension inherent in the statement of the problem that refers explicitly to inequities lodged in the social structure and perpetuated through distortions of consciousness?

When examining a given research effort from the perspective of this question, one would consider whether the proposed source of the solution to the problem was thought to lie within the personalities of individuals, the nature of social structures, or a combination of both. If the problem is attributed almost exclusively to a mass pathology, one would suspect an underlying social philosophy of subjectivist voluntarism to be operating. If the problem was attributed to the social structures, one would then look to see if the analysis of these structures focused on making them more

efficient, or called for a major reconstruction or realignment. If the latter were the case, then one could assume that a critical theory was in play. An examination of the references and bibliography would provide further indication of whether a modernization or Marxian sociological theory was being employed. One would also look to see if inequities in social relationships were inherent in the problem; and if perpetuation of these inequities was attributed to lack of individual effort as opposed to contradictions between people's beliefs and the way they experienced everyday life. In the former case, an implicit subjectivist voluntarism perspective would be surmised, whereas the latter would point to a view based on critical theory.

2. Does the theory include a process in which the members of the particular society through reflection on their practices become conscious of existing inequities and the role played by their own perceptions as well as existing social structures in the perpetuation of these inequities?

Here one would search for an educational process whereby people examined their role in the construction of social reality. Somewhere one would hope to find processes through which they described their descriptions of practices so as to reveal the influence of their choice of language on institutionalizing their actions; assessed the logic of their critique of the social structure and interpreted current and proposed practices in terms of moral norms; and expressed their emotions regarding given practices thereby allowing for non-cognitive, extra-verbal contributions to the critique.

3. Does the methodology include provisions for a practical, critical, and scientifically sound plan of action?

Here one would examine a given adult education project to see if it contained a critique of a social pathology that included within it a plan whereby a specific group of people--participants in the program--were to act in such a manner as to alter their practices, the social relationships in which they are

embedded, and their understanding of both. Not only must the plan exist, it must be achievable in the practical sense, and the results be empirically measurable; with the idea that additional contradictions will arise as the basis for further iterations of an ongoing research cycle.

The proposed criteria for assessing critical adult education research are not intended to be applied in any evaluative way. The intent is only to simplify the process of classifying research within potential research paradigms.

The criteria could also be used to provide theoriticians and practitioners with a framework for conducting an initial reexamination of their own theoretical and methodological positions. As the criteria are based on a dialectical synthesis of the logical-positivist and phenomenological-hermeneutic research traditions, it is possible to bypass the debilitating research debate along quantitative versus qualitative lines. The core element of questioning unquestioned vital tradition allows individual researchers to begin with a critique of their own position rather than trying at an abstract level to compare the merits of various positions and then make a decision about which one is more acceptable. It may well be that upon completion of a critique of one's underlying philosophies of society, education and science, psychologically-based research efforts embedded in a subjectivist voluntarism social philosophy may be seen to have as much or even more value in relation to alternatives.

If the proposed criteria are valid, they provide theoriticians and practitioners with an additional conceptual framework for sorting research efforts so as to allow them to join forces with like-minded adult educators, facilitating cumulative adult education research activities.

Reference Notes

1. Paper presented to the Critical Adult Education Task Force, Commission of the Professors of Adult

Education, Annual Conference of the American Association for Adult and Continuing Education, Atlantic City, NJ, October, 1989.

2. These main ideas are drawn from the interpretation of materialist dialectics in Kosik, K. Dialectics of the concrete. Dordrecht: D. Reidel Publishing, 1976, Chapter 1.

3. For the definitive explication of the transition from early to later positivism, see the Preface to Horkheimer, M. Critical Theory, translated by M. J. McConnell et al. New York: Continuum, 1971.

4. For an elaboration of this notion of historical relativism, see Israel, J. The language of dialectics and the dialectics of language. Munksgaard: Humanities Press, 1979, Chapter 1.

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Action Learning: Critical Social Theory?

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In his critique of Action Learning, David Little raises three questions:

1. Does the research program have a critical normative thrust?

2. How is the relationship between theory and practice perceived?

3. How is the methodology related to the way the problem is conceived?

In this paper, I look at Revans's work in light of Little's response to these questions. I agree that Revans's conception of Action Learning is not critical social theory in its pure form. On the other hand, Action Learning is a process that is highly influenced by the belief system of the people involved in its implementation. It is a methodology and process which could be practiced as critical social theory if a group of people wanted to use it as such. Understanding that leads, finally, to a distinction drawn by Griffin (1988) between critical sociology or critical theory and critical thinking, and to the question of whether or not Action Learning must be faulted because it may not be pure critical theory.

Little's Critique

In answering the above three questions, if I understand him correctly, Little suggests that:

(1) Action Learning is not normative because it does not adequately address mankind's fate in a technocratic society.

(2) that the theory/practice relationship is limited by not attending to the linguistic sphere of reality, and by an emphasis on a

harmonious, rather than dialectical, "relationship between technological assertiveness and nurturing receptivity."

(3) that "managers are engaged in praxis as they occupy alternatively both the role of the theorist and the practitioner as they move between the Action Learning set and the world of practice" (Griffin, 1988, p. 8). Nonetheless, Action Learning is not fully critical because it not guided by a critical normative stance and does not involve explicative discourse.

In a paper critiquing Schön's work on reflective practice, Little points out that:

> in critical sociology, the normative assessment is directed at the fate of humankind in technocratic society (Morrow, 1985), and in critical theory the domination of nature (Leiss, 1975) and the recovery of communicative competence composed of rational-purposive, moral-interpretive, and explicative discourse and aesthetic expressive critique (Harbermas, 1984; Little, 1988a, p. 2).

Little suggests that Revans's normative stance is like Schön's, which Little calls "the recovery of the competence of artistry. This notion is related to the aesthetic-expressive critique aspect of Habermas's theory and, if the use of artistry requires a recovery of our relationship with nature and the sensual world (Little, 1988b), this also fits with critical theory" (Little, 1988b, p. 2). Little suggests that in Revans, "there is no explicit concern with assessment of the fate of humankind in technocratic society" (Little, 1988a, p. 2).

Little points out that Action Learning addresses three out of four possible spheres of reality, as formulated in critical social theory: "the external world in which the manager's social and personal relationships are embedded; the social world of other

persons with whom the manager comes directly into contact; and the inner world in which relationships with the self obtain" (1988a, p. 4). Little says that Revans does not directly address the fourth sphere, that is, the linguistic sphere in which, through explicative discourse, managers might be "dialectically recovering historically lost meanings for incorporation in their social present" (1988a, p. 8).

Revans and Critical Social Theory

From one point of view, Little is right about Revans's lack of a normative thrust, as this is defined by critical social theory. Revans is, first and foremost, a pragmatic problem formulator and solver. His efforts have been directed at helping people engage in a somewhat dialectical process by which they move back and forth between action and reflection-on-action, each step generating a new understanding of reality with which to further experiment.

However, I suggest that Revans <u>is</u> interested in the fate of man in a technocratic society. Revans observed the effects of technological society on humans, and sympathized with them. His response was to take action, around which he integrated talk, even though he did not advocate linguistic analysis through explicative discourse.

For example, his first piece of action research was during the nationalization of the coal industry. He was a director of education to the Coal Board, but quit his job, because he could not persuade the powers in place that the Coal Board should abandon its largely lecture-oriented training methods. Instead, he went to live with the coal workers and eventually persuaded one of the colliery managers to let him run an Action Learning program. Revans was egalitarian in his approach to problem solving in that he encouraged all parties to a problem to become involved in dialogue and experimentation. Yet he noted that his strategy was not adopted on a mass scale in the coal industry in England despite its results:

> Elitism, whether by profession or by intellect, still dies hard, if it should

> die at all; in our latest economic mess it survives within the government, with its growing number of ministers who retain their special advisers. Whenever the camels of democratic policy jostle to get through the eye of the same budgetary needle there, surely, is work for the experts (Revans, 1980, p. 22).

Another of his earliest pieces of Action Learning work took place in the hospitals of England. Out of this grew a three-year Action Learning consortium to improve service to the mentally handicapped. About 150 professionals were involved from all disciplines (doctors, nurses, mental welfare officers, teachers, records officers and administrators) along with parents and voluntary workers. As Revans describes it:

> They came together nationally to discuss what questions they thought they should ask, working in professionally homogeneous groups on some occasions and across professions on others. They prepared questionnaires incorporating the results of these self-searchings, and for every person whose needs and experiences were under review collected the facts as they were seen by six different parties--parents, general practitioner, health visitor, mental welfare officer, teacher, and the official files kept with the medical officer of health or his successor (Revans, 1980, p. 37).

This hospital example also shows how Revans was concerned with the fate of human beings in a technological society by helping people address the problems attendant to that technological society.

Revans may not have addressed such questions directly as how mental illness was created and whether or not this same group should direct their attention to these larger social ills. On the other hand, the methodology involved does not preclude such questioning. Neither does Revans explicitly help people examine the way in which a classism and other oppressive

socio-cultural forces have influenced them. However, he is aware of the way in which social forces prevent joint action for problem formulation and solutions. The process he created becomes a kind of social melting pot in which the views of many different people involved in a situation can be expressed, critiqued, and used in the search for action.

Revans is optimistic about the way in which humans can improve their lives using a highly participatory version of the scientific method. As Little points out in his critique, Revans does not advocate a version of the scientific method that separates the researcher and the researched or objectifies people engaged in the process. Little suggests that Revans's interpretation of the scientific method stands "somewhere between interpretive and critical social science" (Little, 1988a, p. 8).

Christianity and a kind of Humanism seem to be formative influences. Revans's writings offer a striking, and completely integrated, mix of science and spirituality that address the human condition, which for Revans, seems illustrated in the Bible to which he liberally and continually refers, as well as in the writings of other spiritual and progressive leaders. For example, each chapter of Action Learning: New Techniques for Management (1980) begins with quotes from the above sources, as illustrated by the following:

> Once the Buddha was living at Kosambi, near Allahbad, in a simsapa grove. He addressed the monks:
> `And what is this, monks, that I have declared?
> This is the suffering--this I have declared.
> This is the arising of the suffering--this I have declared.
> This is the cessation of the suffering--this I have declared.
> This is the path leading to the cessation of the suffering; this I have declared.'
>
> To understand this unequivocal utterance is to understand the entire teaching of the Buddha.
>
> It is also to understand the gospel of action learning (Revans, 1980, p. 69).

Action Learning: A Methodology of Sorts

Revans's response to man's fate is thus a methodology of sorts that unites action with reflection and discussion, which can be used to address many complex social problems (along with other business concerns). Revans does not explicitly advocate explicative discourse in this process. However, the methodology does not disallow it even though this is probably was not part of Revans's own personal philosophy. However, it seems to me that a set advisor could incorporate language analysis into the set discussions if he or she were sensitive to this concern, skilled in the process, and willing to balance this concern with the more fundamental, pragmatic concern of Action Learning for results oriented to problem formulation and problem solving.

Action Learning is not a methodology if by that term is meant a prescriptive technique, step-by-step formula. It is a methodology only in that it provides a kind of process-oriented framework by which people can jointly learn and solve problems. Action Learning is also not a neutral methodology. It is based on core values around participation, empowerment, some sense of peerness, and team work, the blending of intuition with a scientific problem-solving process, dialogue, and praxis.

However, as long as these core values are preserved, Action Learning can be implemented in a variety of ways, depending on the intentions and understanding of the people engaged in the process. It is useful to look at Action Research, a forerunner that often is incorporated into Action Learning, to examine this point. The values of Action Research should be the same as those mentioned above that pertain to Action Learning. Action Research was developed by Kurt Lewin as a strategy by which groups of people could participatively examine social problems. As in Action Learning, people are to work together with the assistance of an outside process consultant to identify problems, suggest and test alternative strategies to solve these problems, and generate information which they then assess in order to re-examine the problem in light of this new data. [1]

Little introduces the distinction made by Carr and Kemmis (1983) among the mainstream, interpretive, and critical social science perspectives. The mainstream perspective involves positivism; the interpretive tradition involves a better understanding of one's reality, but not a critique of it; and the critical perspective involves praxis. Action Research has been practiced in all three ways; and the same could be said of Action Learning even though the values of Action Learning are not those of mainstream, positivist thinking. The key to which perspective is practiced is the understanding brought to the process by the leaders of the endeavor, be those leaders the formal facilitators of the process or the participants themselves.

Thus, I believe that the key to whether or not Action Learning is or is not practiced as critical social theory lies in the facilitator or set advisor, the person who works most closely with a team of managers or other participants who are jointly learning and investigating their reality. The Action Learning programs with which I am familiar are not prescriptive about the role of the facilitator; and designers of such programs rely more on their judgement about the person and that person's prior track record than they do on a "technology" for practice.

Examples of the Role of the Facilitator

We could look at two examples of how facilitators operate to illustrate this: David Casey, (1983) who has followed in the Revans's tradition, and Jan Soederholm, who has worked with the Management Institute, Lund

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[1] Kurt Lewin's Action Research strategy is also at the heart of action science. However, action science focuses on gaps between the generation and implementation of strategies based on deeper values and assumptions that govern one's formulation of the problem and the way in which people do things differently than they intend to do (gaps between theories-in-use and espoused theories).

(MiL), Sweden, which has independently developed its own Action Learning model.

Casey identifies a set of assumptions about working with sets and develops their implications for his own role:

> Assumption 1: Experienced managers have a huge curiosity to know how other experienced managers work. ...Learning designs must therefore make visible and accessible the ways in which experienced managers actually work, so that the power of this curiosity can be tapped.
>
> Assumption 2: We learn not so much when we are motivated to learn, as when we are motived to achieve something...In the set...it is the educational task of helping the others.
>
> Assumption 3: Learning about oneself is threatening and is resisted if it tends to change one's self-image. However, it is possible to reduce the external threat to a level which no longer acts as a total barrier to learning about oneself.... However, this does not happen automatically, the set has to learn how to offer help in an unthreatening way.
>
> Assumption 4: People only learn when they do something, and they learn more the more responsible they feel the task to be....the highly responsible element built into the set arena is the task of helping other participants with their projects and in deepening their self-perception.
>
> Assumption 5: Learning is deepest when it involves the whole person: mind, values, body, emotions. ...But he needs also to be involved as a whole person in the intimate working of the set, and the set adviser must use the dynamics of small group work to ensure that he is.
>
> Assumption 6: The learner knows more than anyone else what he has learned. Nobody else has much chance of knowing. ...I find it very difficult to remain true to this assumption in spite of

> recurring evidence from Action Learning programmes and other activities (Casey, 1983, pp. 206-207).

Casey seems to follow Carl Rogers, whom he refers to in this article, in defining his role. He sees himself as a helper who facilitates giving and receiving, clarifies various processes, and helps others take over the roles he models and initiates. He describes the successful set adviser as one who is sensitive, perceptive, conceptual, tolerant of ambiguity, open and frank, patient, empathic, and desirous of helping others learn.

Soederholm echoes some of Casey's thinking in defining the role of the facilitator in MiL as one who:

> holds back and helps the group grow by letting them produce good answers on crucial issues...
>
> allows the group to make its own mistakes...
>
> has self-confidence as a balance brought forward (Soederholm, p. 4).

Soederholm talks primarily of personal characteristics that the facilitator must have in order to be effective. He[2] must have integrity to be able to navigate through the inevitable power struggles confronted by a project team and help the group speak freely about the fresh ways in which they can look at a problem. He must himself "have a personal theory" about human behavior so that he can "understand his own reactions and, in a dialogue with the project group at times, freeze the process and discuss what is happening" (p. 6). Finally, as noted by Casey, the facilitator must be curious and crave knowledge. In describing this characteristic, Soederholm uses the story of an experiment with bees in a bottle placed against a light window. The bees could go through the bottleneck into the room, but they kept looking for passage through the shut portion of the bottle because they normally looked for an exit where it was light. When the experiment

[2] Soederholm notes that he uses the pronoun "he" because most of MiL's facilitators are men, even though he thinks that staff should be heterogeneous and include women.

was repeated with flies, they all got out of the bottle. Facilitators, says Soederholm, need both kinds of curiosity: "to search for solutions where they ought to be....(and) to have the courage to go against the current. To try something that might serve as that lucky punch" (p. 6).

Based on research that I have been conducting on MiL's programs, I know that the facilitator takes on a role that is more active in posing questions, challenging norms, and pushing people to test their reality than that described by Casey.[3] As discussed elsewhere, managers are helped to take off blinders, challenge assumptions, maximize differences in perspectives, and reformulate problems (Marsick, forthcoming). Some MiL facilitators whom I interviewed also stretched the thinking of the businessmen in their groups to become more critical of the role of business in society. Thus, I believe that Action Learning as practiced by MiL can, at times, involve the kind of critical thinking that is part of critical social theory, even though it many not go as far as critical social theory does in critiquing the fate of man in technological society or in critically analyzing language and thereby recovering meanings that have become congealed in an organization's history. Of course, I would not say that it always serves this function.

Critical Theory or Critical Thinking?

Action Learning involves critical thinking, but as it is currently practiced, it probably does not involve critical theory in the fullest sense of the word. However, it could and there may be instances in parts of Europe where it does.

Reflection is central to Action Learning: the focus is on both finding the right problem and working together with others to solve it. Action Learning is

[3] It may be that Casey and other facilitators in Action Learning programs in England are also more active in posing questions and being critical than is reported in this one article, especially since the heart of Revans's process is "questioning insight."

also concerned with critical reflection, as seen in Revans's concern for "Q learning," by which a person digs more deeply into the premises that guide the basic formulation of the problem. Action Learning can also be concerned with critical reflection, although programs do not always take that direction. MiL's programs do encourage critical self-reflections. Facilitators help people involved in Action Learning to probe more deeply into the way in which they view themselves and the way in which these self-perceptions shape norms that they, in turn, extend to their interactions with others in the workplace.

Thus, I would say that Action Learning provides a framework that may (but does not necessarily) integrate critical thinking, and that could go much further in helping people become more deeply critical of the values and norms that shape society, and through society, the people who participate in these programs and the institutions within which they function.

The final question I would like to briefly explore, in light of this, is whether or not it is problematic that Action Learning might serve the purpose of critical thinking without being fully embedded in critical theory. Are we doing critical theory a disservice to utilize some of its methods without embracing this philosophy, as it developed in Europe, as a whole?

I do not think so, because I think that people who think more critically are likely to eventually begin to ask the kinds of questions that critical theory values, even though they may not start out doing so. Griffin and others in Europe have critiqued the psychological, individualistic spin that critical thinking has been given by Mezirow, Brookfield, and myself. We do depart somewhat from the emphasis in Europe on social forces (such as class) that impact upon individuals. On the other hand, while I would never say that such social forces do not operate and should not be better articulated in the United States, I would maintain that individuals have not been as constrained in their development and even liberation in this society. The United States is not Europe, even though many Europeans and other immigrants have contributed to the development of its culture; and even though we live more in a global

environment today than ever before, a force that can only increase, given changes in technology and political forces in the world.

I do agree, however, that we cannot and should not reduce the critical thinking involved in Action Learning to a prescriptive process. I think there is little danger that this would happen as long as we are clear that, while we can learn from the way in which others have facilitated Action Learning sets and the way in which they attempt to get people to think critically, we must still rely on critically reflective facilitators to foster this in others. We cannot develop a "technology" of Action Learning that takes one, lock-step, through a recipe and develop critical thinkers. Action Learning can, I think, be employed without fostering critical thinking; but if critical thinking is fostered, it cannot be prescriptive.

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Action Science as Critical Theory: Human Resource Developer as Organizational Empowerer and Meaning-Maker

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David Little has suggested the use of three questions to serve as the litmus test of whether or not an approach is truly critical theory. Essentially, he asks whether or not the theory has a critical normative thrust, a process of reflection which brings to light existing inequities in individuals' practice and the role of their perceptions, and the existing social structure in perpetuating these inequities, and finally whether or not it includes provision for a practical, critical, and scientifically sound plan of action. Argyris, Putnam, and Smith (1985) argue that action science does meet this test. They make this argument using a particular understanding of critical theory--that posited by Geuss (1981). This is significant because Geuss's work, The Idea of a Critical Theory (1981), looks at the basic structure of critical theories and while suggesting that Marxism and psychoanalysis are the two dominant ones, Geuss develops the elements that would be present in any critical theory.

Critical theories, according to Guess, are aimed at producing enlightenment in those who hold them and are inherently emancipatory in that they help individuals to free themselves from self-imposed coercion. Critical theorists contrast their type of knowledge, which is "reflective," with that of normal science which is "objectifying." They argue that because knowledge is never objective, the search for objectivity in normal science tends to objectify people and natural phenomena. Critical theory emancipates by offering a critique of "what is" from the perspective of "what might be." It seeks to stimulate self-reflection so that people may freely choose to transform their world. Emancipation is defined as the movement, or transformation, from an initial state to final state in which: (1) the initial state is one of false consciousness, error, and unfree

existence; (a) this false consciousness is interconnected with the oppression, (b) this oppression is self-imposed and the false consciousness is self-designed, (c) the power in the above lies in the fact that individuals do not realize that their oppression is self-imposed; (2) in the final state, individuals are free of false consciousness (enlightened) and free of self-imposed constraints (emancipated) (Guess, 1981).

Individuals move from one state to another by engaging in a process of self-reflection, or critical reflectivity, in which they: (1) dissolve the illusion of objectivity, (2) become aware of their own origin, and (3) bring to consciousness the unconscious determinants of their action (Guess, 1981). As a result of this reflection, a perspective transformation may occur (Mezirow, 1981) and the individual will generate new knowledge, which may be generalized into a critical theory. This reflective thinking has also been referred to as an internal critique of an individual's epistemic beliefs (second order beliefs about which beliefs are acceptable) in which the individual's values are seen to contradict his or her ideal of a good life.

The critical theory so generated will consist of three parts: (1) a demonstration that change is possible; (2) a depiction of the practical necessity of the change, since the present situation has produced frustration and suffering and is only thus because individuals hold a particular worldview that is upon critical reflection, not longer acceptable; and (3) an assertion that the movement or transformation can only come about if individuals accept the critical theory as their "self-consciousness" (Geuss, 1981). The best known critical theories are: psychoanalysis for individuals and Marxism for social systems. Action science (Argyris, Putnam, Smith, 1985) comes closest to operationalizing the idea of a critical theory for organizations.

The strategies used to transform perspectives in action science include language analysis, a kind of hermeneutic analysis of talk in problematic interpersonal situations, which determines the potential unintended or unjust consequences of action strategies,

ensures that participants feel personal causal responsibility for their actions, and offers an alternative for action in the form of learning-oriented behavior rather than coercive or control-oriented behavior. Action science "intends to enact communities of inquiry in communities of social practice" (Argyris, Putnam, Smith, 1985, p. 78). This focus on practice includes an attempt to understand tacit knowledge embedded in practical knowledge and an assumption that theoretical constructs should be simple enough to be usable by practitioners. The testing of knowledge claims in action science is in the communities of practice, in those which enact the alternative norms called for in action science of valid information, free and informed choice, and internal commitment to one's choices. "Like critical theory, action science advocates and justifies its normative position through internal critique of the epistemic principles of the client system, which remains the ultimate judge of the validity of the critique" (p. 79).

The critical theory approach in action science can be illustrated in a case developed by a trainer called the Kingsley case and is quite typical of dilemmas that teachers face when learners have not come to a class of their own accord (excerpted from Watkins, in Marsick and Watkins, forthcoming). In this case, a female trainer interacts with a doctor during the third day of a three day training session, the purpose of which is to teach interpersonal skills to 40 medical professionals. The doctor (Kingsley), who has been sitting in the back of the room doing his own work since the training began, refuses to participate in an exercise on behavioral styles and objects to the use of the instrument which he calls "garbage pop psychology." The trainer is annoyed and frustrated, but tries to answer him rationally by explaining that she has data in her office to validate the instrument and tries to bargain with him for his cooperation by agreeing to send the data if he agrees to participate. The doctor flatly refuses and tells her he does not think he could learn anything from her that he had not already learned in medical school. At this point, the trainer, near tears though she holds them back thinking that "real trainers do not cry," tells him he is responsible for his own learning and "it is no skin off my nose if you do not learn anything."

This case is an illustration of what Argyris and Schon suggest people typically do when they create errors out of a lack of awareness of the underlying values that lead them to be ineffective by the standards of effectiveness which they themselves espouse. In this case, the trainer wanted to be considered competent and professional. Moreover, the interaction is itself an illustration of poor communication in a workshop where the trainer is supposed to be teaching effective communication skills. The trainer became defensive which made it difficult for her and the doctor to learn from the situation. For example, the doctor could have been legitimately questioning the validity of this instrument, while instead the trainer assumed he was questioning her competence. The trainer's implicit belief appeared to be that whenever a learner challenged her actions, she was afraid that she would lose control and credibility, so she used humor or sarcasm, bargaining, and aggressive confrontation to control the learner, which in effect guaranteed that she would lose control and credibility.

In order to clarify the causal reasoning (the false consciousness in critical theory terms) which produces error on the part of the trainer, a map of the incident is developed. Mapping is a technique used by Argyris and Schon which identifies and links the underlying values of the person, the action strategies observed that follow from this value, and the possible unintended consequences or consequences for learning. A map of this incident would show that the trainer was using self-protective strategies. Her desire to retain control to ensure learning (what she valued) led her: to design activities for learners without their input, to ignore challenges to the design, and to use interpersonal control strategies to manage the learners (her action strategies). This, in turn, led to little learning or possibly even to the unintended learning by the participants that it was more important to behave than to learn (the consequences). What is especially powerful about the action science technique of mapping is the way in which it makes visible to the trainer in this case the hidden curriculum which both teacher and learners have long felt to be in existence, but which neither has been able to explicitly observe and claim as

a product of his or her own actions.

An alternative map in action science is developed from the model of double loop learning which calls for a reflective over a self-protective stance. These maps are developed to encourage individuals to change their practice so that the hidden curriculum is more consistent with their values regarding the nature of effective teaching and learning. An alternative map which might allow for more reflection on the part of the trainer and the participants would call for all to inquire into the situation as a learning community. This would mean that the trainer would have to relax her defenses and share control of the learning process (in other words, change her value of control to one of learning). This might lead the trainer to jointly design learning experiences and explore challenges to her design as hypotheses to be tested and as potentially helpful alternatives. Specifically, in this instance, the trainer might explore with the group the importance of validity in instruments and her shared concern that the activities of the training session be valid. All might inquire into what makes for a valid, effective learning situation. The consequences might be a greater degree of learning for everyone concerned as well as shared responsibility for the process. In critical theory terms, a questioning of the underlying assumptions of an authoritarian culture for learning could lead this community of learners to transform their own assumptions and work together to enact a more egalitarian culture for learning.

It takes time to develop the kinds of skills that action scientists use in their practice. However, some tools can be used to facilitate critically reflective learning, in particular language analysis, and awareness of one's "left hand column" of unexpressed thoughts and feelings, and use of the ladder of inference. Argyris and Schon point out that people frequently make assumptions, judgments, and attributions in talking with others without illustrating these assertions with directly observable data. In the Kingsley case, for example, the trainer says at one point, "Cone on, Kingsley, lighten up. You might accidentally learn something." Her judgment appears to be that Kingsley does not expect to learn. Alternatively, she could have

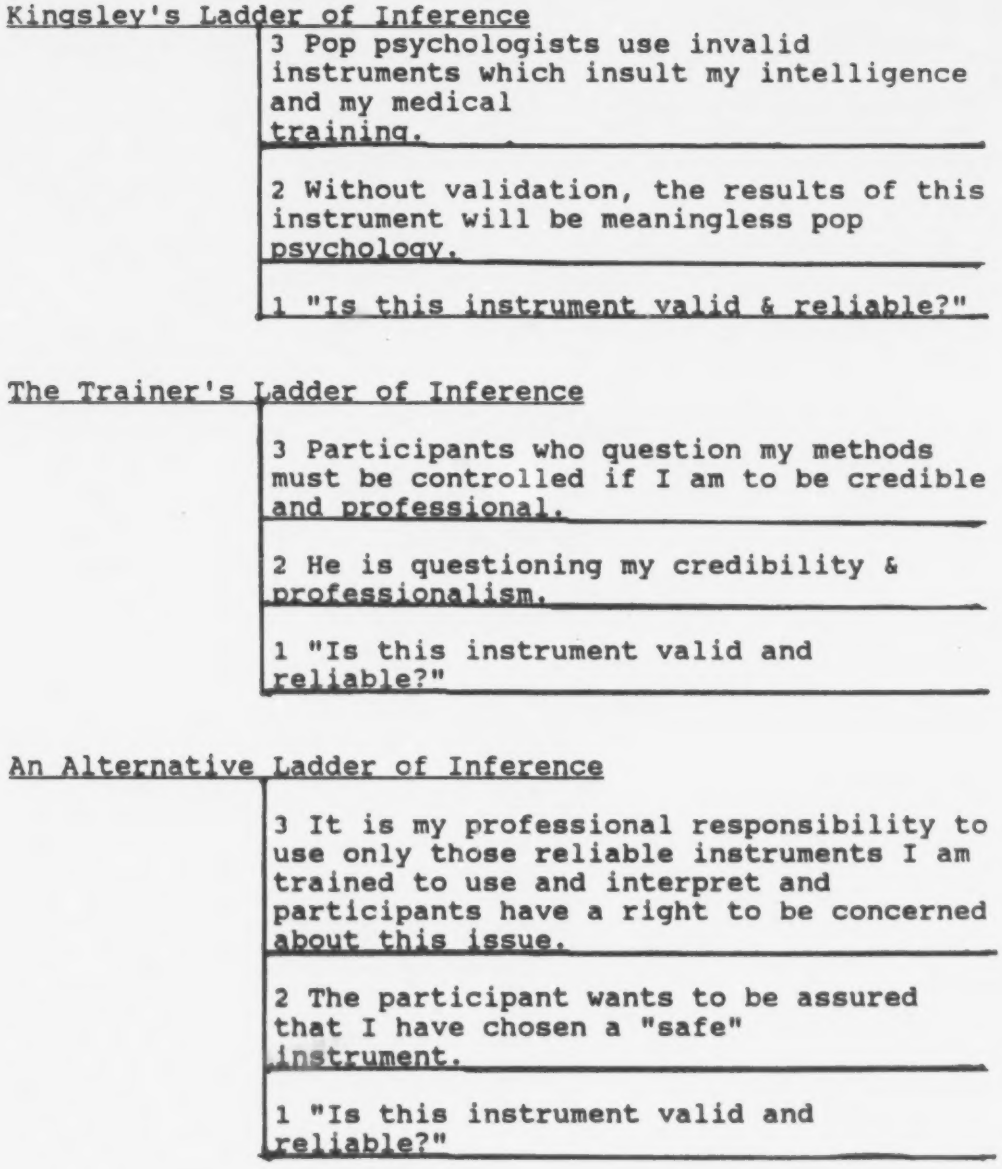
illustrated this opinion and inquired whether or not the attribution she had made about Kingsley was correct, as, for example, in the following possible statement:

> Kingsley, in the past two days you have consistently sat at the back of the room and done your own work rather than participate in various training activities. This leads me to believe that you do not expect to learn anything from this workshop. Am I correct in this assumption?

The trainer also could have become more aware of and perhaps shared material in her "left hand column," that is, those things that she was thinking or feeling but did not express. She could have asked others in the class what they were thinking or feeling, but did not share. By keeping this material secret, she could not examine the assumptions and values on which she was acting. It is true that, by doing this, she would be taking a risk and might also open up feelings that were quite powerful for her. But, dealing with emotions is a key component of being able to teach in a critically reflective manner. Emotions are indicators of powerful beliefs and values that have often remained tacit and could be holding one back from more effective actions. The ability to help learners learn in potentially potent emotional situations is a sign of expert practice in action science.

Finally, the ladder of inference is a tool for examining the way in which people socially construct meaning. The ladder of inference, as Argyris and Schon (1974, 1978) describe it, consists of various levels of abstraction from the directly observable data in a situation to inferred meanings imposed upon this data, to even more generalized theories which we apply to future situations. We can construct ladders of inference for individuals' actions similar to those identified in Figure 1 for the trainer and for Kingsley concerning their interpretations of Kingsley's questions about the validity and reliability of the instrument being used or for organizations.

Figure 1: Possible Ladders of Inference in the Kingsley Case


Kingsley's Ladder of Inference
3 Pop psychologists use invalid instruments which insult my intelligence and my medical training.
2 Without validation, the results of this instrument will be meaningless pop psychology.
1 "Is this instrument valid & reliable?"
The Trainer's Ladder of Inference
3 Participants who question my methods must be controlled if I am to be credible and professional.
2 He is questioning my credibility & professionalism.
1 "Is this instrument valid and reliable?"
An Alternative Ladder of Inference
3 It is my professional responsibility to use only those reliable instruments I am trained to use and interpret and participants have a right to be concerned about this issue.
2 The participant wants to be assured that I have chosen a "safe" instrument.
1 "Is this instrument valid and reliable?"

Theorists such as Argyris who embrace the metaphor of the role of the human resource developer as organizational empowerer seek to transform people and organizations in order to foster long-term health and effectiveness. They view the organization and its people as oppressed and disenfranchised. As adherents of the philosophy that meanings are in people, they would agree with Smircich (1983) that "organizations are socially constructed system of shared meaning" (p. 221). Unlike Marxism in which the class struggle is viewed from the level of society, and unlike psychoanalysis which focuses more particularly on the individual, action science focuses on the organizational level and attempts to transform organizations by transforming individuals. Yet, there is nothing in action science that would prevent us from using the approach to attempt to transform whole societies. As Marsick notes with action learning, the critical variable is the skill of the action science facilitator. Unlike action learning, the action science facilitator **does** bring a particular normative framework (Model II--a model of a community of practice founded on the values of valid information, free and informed choice, and internal commitment to the choices.) Action science may well be the most evolved theory of practice extant through which to enact critical theory.

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Instructional Improvement Task Force

Teaching The History Of Adult Education

CPAE

Moderator: Peter J. Murk, Ball State University

Presenters: Harold W. Stubblefield, Virginia Tech University
Amy Rose, Northern Illinois University
Rae Rohfeld, Syracuse University
Sean Courtney, University Of Nebraska-Lincoln

Moderator's Introduction & Overview:

A panel of four adult education historians and instructors of adult education history were assembled from the Commission of Professors and were initially asked by the moderator to respond to the following seven questions for study:

1) Describe the history of adult education.

2) What should be included in the historical foundations of adult education as an introductory course?

3) Who are the heroes of Adult Education? What works should be included in bibliographies? In course syllabi? In college/university libraries, and why?

4) What are some of the joys/frustrations in teaching historical foundations?

5) What connections should historical foundations have with philosophical beliefs, trends, and issues in adult education?

6) What sources and resources are available for the teaching of adult education history? Who and where should they be contacted or found?

7) How should the teaching of adult education history be related to international connections?

The questions were reordered and refined by the panelists in correspondence and collaboration with the moderator and group. Two major themes or concepts were synthesized and analyzed by the panel as follows:

1) How should the history of adult education be taught as a survey course? Topics to be considered include: A) Content, B) Sequence/Timelines, C) Methodologies/Techniques, D) Heroes and Heroines, E) Research Components, and F) Bibliographies.

2) What course content should be involved in a full Adult Education Course of Historical and Philosophical Foundations? Topics included course content, sequence/timelines, heroes and heroines, research components, and references and bibliographies.

General comments and initial presentations were given by the following panelists: Drs. Stubblefield, Rose, Rohfled, and Courtney. Questions and concerns were then raised by the 21 CPAE session attendees.

Teaching the History of Adult Education In An Introductory Course

Harold Stubblefield
Virginia Tech University

Abstract

The topic of this session is how to teach the history of adult education: whether it should be taught as part of an introductory course or as an independent subject in a freestanding course?

The prior question that has to inform this discussion is whether history should be taught at all. If so, what kind of history? And for what purpose?

Should we teach the history of adult education as disciplinary history or as social and intellectual history? Or a combination of both?

How do we see adult education? What do we believe it is? How does it operate in American society? How do we see the role of the adult educator (generic term to cover many specialized fields of practice)? Do we see adult education performing an institutional role or a social role? Or some combination of both?

Decisions about where to place the study of history and whether it is part of a course or a separate course depends on pragmatic matters as much as philosophical ones. (a) If taught as much about history, how will he/she become competent? (b) Where in your curriculum would a history course fit? This is really a question of your understanding of the nature of professional graduate education.

My major purpose in the introductory course is to socialize beginning graduate students, both masters and doctoral, into the professional graduate program in adult education, to help them locate themselves in the bewildering world of adult education occupations, and to

develop an understanding of and commitment to professional study. Considerable time is spent letting them tell their "story" of how they got into this kind of work and then working through course material so that they have a broader perspective of their work as a social practice and identifying what can be learned in a professional graduate education program.

The course includes five major topics: adult education as an agency in society, as a social practice, as a field of disciplined inquiry, as philosophy, and as policy. History is included as part of the topic on adult education as agency (a means of action to bring about some end) in society. The materials used are the Knowles' chapter in the 1980 Handbook and the chapter by Stubblefield and Keane in the 1990 Handbook, two contrasting approaches to the history of adult education. But history is not studied as a "thing-in-itself." The study of the history is preceded by a session on the theory of education and typologies of adult learning systems so that students have an understanding of education (adult) as a phenomena and its present structure. Thus, the study of history serves both a socializing and a critical function.

History as an Independent Course

The history of adult education taught as a course should be taught chronologically and the characteristics of each period should be delineated as to its distinction from the one that preceded it and the one that follows it. Each institutional development or episode should be related to the social context/problem which it addressed. Particular attention should be given to the adult education components of social movements. Students should go beyond the 1960's version of adult education as constantly progressive, responsive to needs, and expansive to include the previously unserved.

For a doctoral level course, the resources should be drawn from educational history and social and intellectual history. Students should read "good" histories by historians, both to see how historians work and for their treatment of problems. At the same time students should also engage the approaches of adult

education scholars who do historical research. Students should conduct an independent research project, using primary sources if possible, but, in any event, the problem they research should be derived from their professional or personal concerns.

The Teaching of the History of Adult Education

Amy D. Rose
Northern Illinois University

Abstract

The purpose of this presentation was to share some of the problems and concerns I have encountered in trying to think about how the history of adult education can be presented both within the introductory foundations of adult education courses as well as in its own separate course.

The reasons we study history are many and complex, but we do need to ask why the history of adult education (as opposed to a general knowledge of history) is important, or if it is not. Some use general knowledge of history as a way of establishing credibility of the field, that is that adult education has always existed in may different forms. Others use it to validate a particular point of view, i.e., adult education has always been concerned with social change. In addition, history is often used as a way of establishing a sense of community. Finally, history can be used to understand the connections between the past and the present. Most who think about it will agree with Knowles that the history of adult education is "episodic," but if that is so, then how are connections to be made and what is the purpose of looking at change over time?

In addition to problems of conceptualization, we need to also raise questions about what is studied. In constructing the curriculum we need to think about why particular events are important and how they fit together. While it is easy to think of specific historical examples of adult education, it is difficult to conceptualize as an entity to be studied in one or two sessions. Different approaches seem to be equally unsatisfactory. One method involves the establishment of a timeline which follows the history of adult education in a purely chronological fashion, noting great men and women. Such a timeline would be useful in

following change over time, but since the greater importance seems to be on the role or function of adult education at any particular time, such a timeline seems to be inappropriate. In addition, because research is extremely weak, such an approach tends to emphasize certain aspects of adult education without thoughtful analysis of why particular events such as lyceum, chatauqua, etc. should be included. We need to recall that the development of such a timeline is in itself a political activity, and that the ideological nature of any decision to include a particular event needs to be closely examined. All too often, adult education history is treated as an entity which is not open to question or reinterpretation.

Another possible way of dealing with adult education history is to look at the issues thematically and to specifically examine how the meaning of a particular topic has changed over time. Thus, we might examine changing notions of adulthood; differing approaches to the concept of need; or the use of education as an explicit vehicle for reform.

Finally, one could choose one particular institution, agency, event, or individual and study this in depth. This would provide the possibility for an examination of differing interpretations of events. All too often when we speak of placing an adult education agency into historical context, we assume that this "context" is unchanging, rather than a socially constructed perception of reality which is constantly changing.

These, very briefly, are some of the issues relating to teaching the history of adult education. They need to be addressed in greater detail and be related to the policy decisions affecting adult education practice.

Teaching the History of Adult Education

Rae Rohfeld
Syracuse University

Summary of Remarks

In studying the history of adult education, I believe the most important outcomes deal with understanding the significance of the past in our lives. This is true for either a segment of the survey course or a full course in the history of adult education, although the depth will be different.

First, our students ought to become sensitive to historical context. Adult education is part of a society, functioning at a particular place and time. It operates in relation to the values and conditions of the society--either in accordance with them or in opposition to them. We need to understand what is happening in adult education.

Second, whatever we know about the history of adult education has to be constructed. Our students need to learn that history is not just "there"--it has to be built or created. How we constructed it, and what it looks like when we come to a resting point, depends partly on our data and partly on our focus.

Third, students should understand the major issues, ideas, activities, and institutions in the history of adult education and be able to determine their significance. In the survey course, where students may spend only a few hours on history, I opt for concentration on a few significant developments rather than skimming the whole field.

This term I am teaching the history component of the survey course for two of my colleagues; history will take only one session of the course. In order to involve the students in thinking about how one approaches writing history, I plan to engage them in thinking about writing an autobiography. Where would they begin their autobiographies? What would be the highlights in the story of their lives? Now, what would

happen it these stories became biographies written by their mothers or their siblings? Through the discussion I hope we gain some insights into how we develop our views of the past.

Then we will look at the development of the adult education profession the 1920's and the 1950's. My rationale for this choice is that these students are embarking in a professional graduate program as adult educators, and it seems appropriate to have them look at some of the historical foundations of the profession. The emergence of a professional organization in the '20s and of an organization of academics in the '50s seem reasonable anchors for this discussion. Material for the twenties can be found in Harold Stubblefield's Toward a History of Adult Education, in Amy Rose's article in the Spring AEQ, and in Knowles' history. The fifties are not as readily summarized, but Knowles is useful. Cyril Houle's chapter in the "black book" on the development of graduate programs is helpful for both periods and the first pages of the "black book" relate particularly to the '50's.

In the semester-long history course, students evaluate a variety of historical works and discuss their contribution and implications. The students then conduct some historical research of their own using manuscript collections or other appropriate resources. Their reading and writing fit into the rest of the content which provides an overview of the history of adult education in the United States, including the influences from abroad. My divisions are essentially chronological from the colonial period to the civil war, and then chronological within topics such as workers' education, agricultural education, education, and the military. More detail about the topics, readings, and learning activities are best obtained by looking at the syllabus which I will be glad to share by phone, letter, or especially, e-mail.

Teaching the History of (American?) Adult Education

Sean Courtney
University Of Nebraska-Lincoln

This is a report of various experiences I have had teaching the history of our field. As an instructor at Northern Illinois University I taught the introduction of Adult and Continuing Education. Usually about three weeks were devoted to the history. This lack of time plus my own inexperience constrained me to use Knowles as the text and to divide the subject up chronologically. While at National College of Education I had an opportunity to redesign our introductory course while bringing a new History and Philosophy course online. In both cases, I experimented. I dropped history from the introductory class and solicited material and ideas from Harold Stubblefield, Amy Rose, and Rae Rohfeld on how best to teach the history course.

Right now, it is my opinion that you can teach introductory courses without any real discussion of history and this is what I am inclined to prefer. If you decide to include history then, for me, the choices are relatively bounded. Knowles is best because he surveys the field from start to finish, even if there is no real intellectual engagement with the subject. In such cases, the easiest thing to do is divide the chronology into three periods, following Cremin: Colonial (1600s and 1700s), National (1800s), and Metro/Cosmopolitan (1900s).

In teaching History and Philosophy as a separate course I proceeded as follows. I introduce the subject chronologically by means of the above division and a Time-line (computerized for ease of addition and deletion), and then introduce themes. Somewhat arbitrarily, but with an eye to Grattan, I select three themes: 1) Schooling and Serious Learning, which was adult education seen from the perspective of its institutions and which include the evolution of schooling in this country, a necessary linking which we often neglect; 2) The Diffusion of Knowledge and Popularization of Culture, which takes in Franklin, Lyceum, and Chautauqua, and which permit a study of the rise of the American middle class; and 3) The World of

Work and Technology, which takes in industrialization, working class culture, and issues relating to training and vocational impulses in the American economy.

Finally, I take the approach that regardless of chronology and theme it is important to stress scholarship and research. We cannot expect students to take the history of our field seriously unless they see evidence of good research and are excited by it. In my course, this means studying areas like Americanization, the rise of professional adult education, Progressivism, and so forth.

I would conclude by saying that we have a great need for a book of readings in history, we should encourage our students to write historical dissertations, we should forge links with historians of education, and we should take the international dimension to our field very seriously.

Moderator's Summary and Concluding Remarks

This morning at the Instructional Improvement Task Force, our panel presenters addressed the following topics as they dealt with "The Teaching Of The History Of Adult Education." As a group, the panelists addressed the following important historical and classroom concepts: choices determined and made in their course syllabi and curricula; contexts; contents; continuity and connections. Collective memories of heroes and histories were recalled; changes were made over time from the colonial period to the Civil War to the present context; critical thinking skills and readings were suggested; cogent chapters and chronicles were addressed, along with clients' needs, conferences, special collections housed at libraries and archives, and finally, with comprehensive examinations.

The audience was urged to attend the second important session sponsored by the Instructional Improvement Task force, "Integrating Scholarship about Women and Minorities into the Adult Education Curriculum."

Sample Bibliography
(Handout)

EDAE 6200

The History of American Adult Education

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Foundations of Adult Lifelong Learning
Fall, 1989
Sample Syllabus and Bibliographies

Harold W. Stubblefield, Compiler

Part I. Adult Education as Agency

1. Toward an Ecology of Education
   Lawrence A. Cremin

2. Typology of Adult Learning Systems
   Wayne L. Schroeder

3. The Growth and Development of Adult Education
   Malcolm S. Knowles

4. The History of Adult and Continuing Education
   Harold W. Stubblefield & Patrick Keane

Part II. Adult Education as Social Practice

5. Conflict Over the Goals of the Educational Process & How Professional's Learn and Acquire Expertise
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   Stephen D. Brookfield

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International Task Force

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Adult Education World-Wide-Revisited

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Abstract

New publications in comparative international adult education offer a new level of comparative work. This thesis is explored by using two new sources: Charters's/Hilton's new book presenting eight "landmark-programs" from eight countries including an elaborate comparative analysis, and about 200 case studies from 30 countries collected by Alan Knox from 1986-1988. A selection of Knox's case studies is used for comparison with Charters's/Hilton's analysis. The aim is to search for general trends in adult education and to make explicit the difficulties and pitfalls in international comparative methodology.

My thesis is: New publications in international comparative adult education offer a new level of comparative work. This new level consists of material as well as methodology. Case studies and program descriptions become more and more available from more and more countries, and they often follow a structure or outline that makes them suitable for comparative purposes. Some authors also start the brave venture by trying to work comparatively, well knowing that this is highly subjective, "soft," interpretative, hermeneutic work, open to all sorts of criticisms. This "new level of comparative work" is offered, for example, by two new sources: in Alexander Charters's/Ronald Hilton's new book presenting eight "landmark-programs" from eight countries including an elaborate comparative analysis, and in about 200 case studies from 30 countries collected by Alan Knox from 1986-1988.

Charters's/Hilton's Landmark Book

Alexander Charters's and Ronald J. Hilton's Landmarks in International Adult Education: A Comparative Analysis (1989) consists of two equally important parts:

A description of eight programs in eight countries by authors that are national experts for these programs:

Country	Author	Program
Sweden	Rubenson	Study Circles
Denmark	Himmelstrup	Folk High School
Yugoslavia	Krajnc	Workers Universities
Great Britain	Fieldhouse	Workers Edu. Ass.
Canada	Morrison	Frontier College
France	Lengrand	People and Culture
U.S.A.	Long	Cooperative Extension
West Germany	Dohmen	Volkshochschule

This part of the book is a valuable source of information in order to look beyond the local hills which often fence in our view. It is especially helpful for use as a textbook in seminars.

The final chapter by Charters and Hilton with a concluding "Similarities and Dissimilarities Assessment" is important and challenging. It first offers a comparative description of the key elements and issues of the landmark programs. The method employed is a rich and detailed use of quotations out of the landmark program descriptions. This does not only illustrate their statements but also enables the reader to control their conclusions by going back to the data-base presented in the eight program descriptions. This increases the "objectivity" of this type of research and it offers a six-point summary with "reassessing observations."

These "six themes which seemed to the book authors nearly overpowering in emphasis and reiteration" (p. 194) in the program descriptions are:

1. passionate statements, extolling high moral standards; purposes, high minded and rightly intended. The goals are global; needs assessment impressionistic.

2. the nearly inspirational faith in the individual to transform themselves and their society.

3. the faith in the adult education enterprise to successfully transform individuals and societies.

4. the commitment to openness and the lack of concern for system.

5. "National trends and national goals are everywhere observed" (p. 197).

6. the centrality of the learners.

Evaluation, Critique, and Questions

This comparative analysis can be seen as a model for future research. It shows, and this seems to be new in comparative adult education, an analysis profoundly grounded on a database that is also available to the reader. And the six "reassessing observations" point out typical characteristics of adult education.

But there were also limitations in the database Charters/Hilton used for their observations and interpretations. Their database is limited to "landmark-programs" and western industrialized countries. So the question occurs: Can these characteristics also be found in programs that are neither "landmark" nor "western industrialized countries?"

Alan Knox's Case Studies

Between 1986 and 1988, Alan Knox collected about 200 "case studies" (1989, available through ERIC). They are not expected to be "landmark," and they come from 29 countries as follows:

Australia (24)
Cameroon (2)
Canada (11)
China (5)
Czechoslovakia (2)
Finland (8)
Germany, Fed. Rep. (14)
Japan (2)
Korea, DPR (1)
Netherlands (20)
Nigeria (5)
Norway (1)
Portugal (1)
Saudi Arabia (1)

Ghana (2)
Greece (1)
Hong Kong (1)
Hungary (2)
India (4)
Ireland (15)
Israel (2)
Italy (9)
Sweden (6)
Switzerland (1)
Tanzania (1)
United Kingdom (1)
USA (12)
USSR (2)
Yugoslavia (7)

Alan Knox also asked the authors to follow a certain outline. As there are many parallels with Charters's protocol, the Knox studies can be used to prove whether the Charters's analysis can be replicated with the Knox database.

Alexander Charters/Ronald Hilton (1989)

Landmarks in Adult Education

Protocol for Program Description:

A. Program needs and identification of needs
B. Mission and objectives
C. Historical precedents/antecedents
D. Cultural/societal considerations
E. Principal players/facilitators
F. Operational considerations
G. Evaluation standards
H. Influences and impact
I. Program chapter author's perspectives

Alan Knox (1986-1988)

A World Perspective on Adult Education

Sections of Each Case Description:

A. Setting
B. Outcomes
    1. Goals of program
    2. Benefits to learners
C. Process
    1. Program planning
    2. Methods of teaching/learning

3. Improvement, evaluation, staff-training
4. Participation, marketing

D. Inputs for operation of program
1. Participants
2. Needs
3. Staff
4. Content
5. Finances
6. Facilities
7. Other

E. Evolution, history

F. Influences that affect(ed) the program

G. Other

Selected Case Studies

To use a different cultural background for the additional analysis, six case studies from third world countries were selected*:

Tanzania (Aida Isinika): Training for rural development--governmental program.

Nigeria (Clement N. Anyanwu): Community education in Nigeria-Guinea Worm Eradication Program--Ministry of Health.

India (E.P. Burns): Hayden Hall: A comprehensive community development approach with programs in food, health care, and basic adult education.

Cameroon (J.A. Nyemba): Agricultural extension programs in Cameroon-governmental program.

Ghana (Joe K. Ansere): Ghana Modular Programme: Distance study program for teachers.

Saudi Arabia (Al Rasheed/Al Sunbul): Illiteracy eradication and adult education by a royal nationwide program 1970-1985.

There is not space here to report details of these programs. I take directly Charters's/Hilton's six "reiterated themes" and look for confirming and contradicting statements in the third world case

studies. To understand contradictions I propose to look for possible methodological pitfalls and interpretations regarding the extended database.

Comparison of "Reiterated Themes"

Theme 1: High Moral Standards with Low Defined Objectives

The third world case studies also offer passionate statements of lofty intentions. The Saudi-Arabia study cites Mohamed, "Seek knowledge from cradle to grave" (SA., p. 9), the Nigeria-study wants "citizen enlightenment" (NI., p. 5) and claims the "transition from tradition to modernity" (NI., p. 18), and the India-study has "human development as overall goal" (IN., p. 2). This confirms the conclusion of Charters/Hilton.

But there are also statements which are difficult to classify and evaluate: "helping villagers improve their quality of life" (TA., p. 3), "to promote better living for the whole community" (NI., p. 3), "empowering and helping the villagers...become more self-confident and self-reliant" (IN., p. 2). Do these statements proclaim "high moral standards" or do they describe concrete objectives? This view is a subjective interpretation and has to do with the connotation of phrases. Certainly native speakers will do this interpretation more easily. But the native language of most of the authors (in Charters book 6 out of 8) is not English. So what sounds like a clear statement to native English speakers possibly has different connotations for the author. This pitfall of comparative work always has to be taken into consideration when written documents constitute the database.

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* These studies will be cited in the following text with the first two letters of the country-name and the page-number given by Knox.

In contradiction to Charters/Hilton, all additional case studies analyzed here offer many clear objectives and utilitarian goals: "the usual materialistic gain should be considered" (SA., p. 4), "focused on increased agricultural production and a higher income level" (TA., p. 4), "improve coffee or cotton production" (CA., p. 4), "improve the primary health" (NI., p. 8), and the Distance Study Teachers Program in Ghana is justified: "Teachers continue to contribute to the economy by working and paying taxes while at the same time they are studying" (GH., p. 3).

How can we explain this difference? One explanation is that rich western countries can afford lofty and humanistic programs, while in situations were people struggle for life, programs have to give basic and concrete help. But that interpretation does not ring true: "landmark programs" like Cooperative Extension or the German Volkshochschule also give basic and concrete help and are by no means limited to non-utilitarian humanistic topics. Another explanation for this discrepancy has to be offered. Perhaps Charters's/Hilton's selection of their sample has produced an artifact. The majority of their landmark programs are multifunctional, offering a variety of courses. But the program descriptions from third world countries are mostly monofunctional: either health, farming, or reading. It is not unlikely that describing a multifunctional program seduces authors to focus more on general aims. Compared with these "passionate statements," counting up the many well-disposed concrete objectives seems trivial to the authors and they are left out. Classical test theory has dealt a lot with the pitfalls and biases produced by the sampling process. This example shows that criteria developed in the quantitative research tradition can also be useful in qualitative comparative research.

Based on both databases and the methodological reflections, I would offer an extended interpretation to the described observations: The authors of the program descriptions see the concrete measures in their programs overwhelmingly related to an educational philosophy with high moral standards.

Theme 2+3: Inspirational Faith in Learner and Adult Education Enterprises with Low Evaluation Methodology

Charters/Hilton carefully and willingly selected landmark programs. A criterion for their selection was: "Each was judged--often by both contemporaries and later observers--to have been successful" (p. 5). They wanted successful programs and their eight authors offered them program descriptions with statements of success. No wonder they can summarize: "None of these programs were built upon modest aims, and yet none of their authors seemed to expect aught but success" (p. 195). What else could be expected in "landmark-programs?"

Charters/Hilton do not attempt to generalize beyond their sample. But this statement is only more than a circular definition when it can be generalized. To avoid the classical validity pitfall, "selection," it is not possible to generalize from a selected sample to the unselected population. The non-landmark database of Knox was interesting in this respect.

At first a lot of confirming statements can be presented, confirming the faith in the adult learner and the adult education enterprise: "enormous benefit for the individual and the society" (SA., p. 7), "villagers learn from each other's experience" (TA., p. 11), "the influence of the program is in every way spectacular" (NI., p. 22), "enthusiastic participation" (NI., p. 5), "This is a program that is making a real difference in the lives of thousands of people in a neglected corner of the world" (IN., p. 4).

But critical statements can also be found. The author of the Cameroon study states that farmers had bad experiences with extension programs and that a literature review gives no clear statements of increased output. Also, the distance study program (Ghana) reports disappointment and the Saudi-Arabia study reports drop out problems. Here in this non-landmark database we find clear limitations of the "inspirational faith" (p. 195) Charters stated. But still the positive statements are overwhelming.

To explain this the following interpretation may be offered: when you ask somebody to write about a program of his/her choice--as Knox did--it is likely he/she chooses a program that is worth reporting. A successful program is selected. That does not mean that authors are unable to see failure. And it does not mean that all programs are successful. Certainly most of the existing programs are successful, because other programs disappear quickly from the market. So this positive image of most program descriptions could be explained by the selection by the author and the "sustainability" (also derived from classical test theory) of successful programs.

Another observation of Charters/Hilton is relevant. In their landmark programs they find "a curious acceptance of the efficacy of these programs without a restless searching after supportive data upon which to draw conclusions" (p. 172) and "evaluative judgements, in which objectives, objective data, and even...subjective data are almost unnoted" (p. 173).

Here our database also shows differences. Partly it supports Charters/Hilton, in so far as the type of systematic school-like control and measurement are not to be found. But a lot of other control and evaluation statements are made:

> production had increased threefold...shift in leadership style from a directive to a more participatory type... increased attendance in village meetings ...in general more villagers appeared to be taking initiative and responsibility to solve those problems that are within their control" (TA., p. 7f). "Continuous evaluation has been the key to the success of the TRD program" (TA., p. 15). "Out of the twelve wells projected...nine are now ready and functioning ...The people...have learnt to boil and filter (water)...More importantly, they have grown to disabuse their minds of the age-old belief that the guinea worm disease is an act of God" (NI., p. 22).

The India study reports a drastic change of the program after several months of evaluation. So evaluation indeed is a topic in our additional case

studies, but in a different way than in traditional research oriented programs.

But three of our programs explicitly claim further evaluation--always in the context of critical statements. The less successful Cameroon program complains about the missing systematic measurement (CA., p. 5), the only limited successful distance study program for teachers claims a "full-scale evaluation" (GH., p. 9), and the Saudi Arabia study wants more information for evaluation.

In trying to understand these observations, and in this way interpret them, two explanations seem possible:

1. The need for evaluation seems to arise when programs are not successful. This could explain why Charters/Hilton successful "landmark" programs have so little evaluation.

2. Adults decide voluntarily to participate in programs. When they get what they want (e.g., a successful program), they stay. Otherwise they leave. This basic mechanism in adult education makes evaluation different from what it is in the traditional school system. Perhaps a statement like the following could fulfill the function of a typical adult education "evaluation": "The appreciation (of this program) is being shown by the people opting to beautify the project sites (wells) with flowers and shade trees" (NI., p. 15). But what classically trained evaluator evaluates a sentence like this as being a bona fide evaluation?

Theme 4: Lack of Concern for System

A fourth common theme Charters/Hilton describes is a "lack of concern for system" (p. 196). "Program flexibility and autonomy are highly valued and protected" (p. 186). Repeatedly statements are made that it is important "adapting program methods to changes in participation rather than expecting participants to make adaptions" (p. 196).

Here again we find verification: "the majority of

those teachers did not receive any training" (SA., p. 14), the Tanzania-program has "no prescribed syllabus" (TA., p. 19), and the India case study explicitly claims "non-formal education" (IN., p. 1). Also here, as Charters/Hilton say, many statements about flexibility, openness, and innovation were found.

But clearly there are also statements contradictory to Charters's interpretation of "impressionistic needs identification", "global, sweeping objective," "lack of concern of practicability." I do not mean routines close to the school system as it is described in the Saudi-Arabia, the Ghana, and the Cameroon study. I mean a well-elaborated and, as I see it, a typical adult education "system." A lot of effort, planning, and systematic approach is applied at the person-to-person level to make decisions and shared responsibility possible. This system does not plan in the classical bureaucratic way from top to bottom, but plans planning-possibilities as the basis. As is said in the Nigeria-study: "A new type of education...that cannot be brought about at a stroke by administrative order...[but] by organizing the people in groups to carry out what they have collectively realized to be desirable" (NI., p. 19). The author of the India study describes systematic training efforts to increase the local credibility: "An important part of the training emphasis is on staff development...They are credible leaders and powerful change agents within their own community" (p. NI., p. 4). The Tanzania study describes: "All trainers must undergo a training of trainers...the facilitator helps to guide the process of knowledge exchange and its application" (TA., p. 14). This concern for flexibility on the person-to-person-level can be found, for example, in the Tanzania-study in the portrayal of the "team who are open, committed, cooperative, and creative in helping to solve villagers' problems" (TA., p. 23).

"Facilitator" (TA., p. 14), "grass-root-worker" (NI., p. 4), "networks", and "dialogic principle" are labels that indicate a respective theoretical orientation. So my conclusion here is this: Many authors describe a concern for a system tem that enables local decisions, often made in interaction with the "participants"--or better: partners.

Theme 5: National Trends and National Goals

As fifth "pervasive theme," Charters/Hilton find that "national trends and national goals are everywhere observed and frequently lie at the heart of most of these programs" (p. 197).

Of course the authors of the third world countries also name historical data or employ national perspectives. But the authors put less stress on this argument--even less when taking into account that five of the six are governmental programs. Much more practical reasons, health, and hunger are nominated.

Perhaps this difference comes from the sampling method Charters/Hilton use: The authors of the landmark program descriptions are well aware that they presented their country within an international study. The Knox case studies are smaller in scale. In the different countries a "country coordinator" asked national colleagues to write case studies so these authors did not feel obliged to represent their country in this respect.

So my thesis is as follows: Ask authors to describe a nationwide program to be compared with programs in other countries, and you will find national trends and national goals. And ask them to describe just a program, and you will find national trends specified much less. If this is true, then the method of producing the database influences the result. Again we can draw a parallel with classical test-theory. In this respect the bias is called "reactivity." That is to say the way a researcher stimulates material influences the outcome.

Knox's material even offers proof for this thesis. Some authors used the opportunity to send old papers presenting national systems. And immediately, "national trends and national goals" appear. In the report about the Russian Znanie society we find statements such as, "progressive Russian scientists always regarded the work of educating the masses as their second calling" (SU.,

p. 14), "Adult education in Beijing Municipality" observes: "Since the founding of New China 1949, the Chinese government has attached great importance to improvement of the cultural and technical qualities of the working people" (p. 6C/2). And another colleague describing "Czechoslovakian Adult Education" declares, "Education of the citizen as a builder of his socialistic homeland" is the main educational function of adult education (p. 9A/16).

Theme 6: Centrality of the learner

The last theme identified by Charters/Hilton is "the centrality of the learners...they are always the center of respect and affection, often the co-architects of their educational programs and destinies" (p. 197).

Here there is not much to comment on or to criticize. The additional data confirm that observation. Perhaps a further analysis could discriminate between "caring for the learners" (i.e., "Revision of curriculum to met the needs and desires of adult learners" [SA., p. 16]) and "caring with the learners" ("the learner does not have to internalize the new knowledge if it does not suit their needs" [TA., p. 13]). This respect for the adult learner as an adult person who is able to decide about his/her life, even when such a person has no GED and still believes in the divine ordination of a disease, seems to be a common basis of adult education experts in many countries.

Consequences

The thesis outlined at the beginning of this paper was that new publications in international comparative adult education offer a new level of comparative work. Attempts to verify this new level led to consequences and results in three respects: material content results, pitfalls of comparative methodology, and evaluative personal statements.

Material Content Results

On the material level of the "reassessing observations" in the enlarged database, the following interpretations of "world-wide commonalities" in adult education are tentatively offered:

- Authors of most of the studies describe adult education programs as an interaction between high moral standards and concrete needs.

- Most, but not all, authors describe programs positively. That may represent the reality of adult education programs since unsuccessful programs quickly disappear from the market.

- Evaluation seems to be seen by most of the authors not as a formal external activity but as an activity pursued by the learners themselves.

- Many of the authors explicitly describe a concern for systematic support of "grass-root" activities. "Think globally, act locally!" could best describe that position.

- The possible expectation that third world programs are third class, "missionary style," or dependent on first world support can be clearly rejected. The case studies analyzed here are professional programs and descriptions on the level of current adult education theory and practice. These results may not seem very surprising. Rather, they confirm what could be expected on a national level.

Pitfalls of Comparative Methodology

More interestingly this analysis led to a discussion of methodological categories and pitfalls well known in the classical empirical research tradition (without suggesting that the sources used got bogged down in these pitfalls):

- Pitfall "language": It is typical for comparative studies on an international level that authors of documents, the scholars that analyze these documents,

and the reader of these analyses speak different languages. Here lies a wide range of possibilities for misunderstanding and misinterpretation.

- Pitfall "selection": Because of the complexity of qualitative (verbal) data, the sample we use is, for the most part, fairly limited. By selecting the database, we can get similarities not typical for the unselected population.

- Pitfall "sustainability": During the progress of the research, work observations disappear because they are no longer available. There may be a systematic reason behind this disappearance and hence this systematic phenomena is no longer represented in our final database.

- Pitfall "interpretation": The same observation can be interpreted differently by different raters. Again the multidimensional qualitative material is susceptible to this pitfall. (Providing the database and the data used for a certain interpretation, as done by Charters/Hilton, offers the chance of verification/falsification.)

- Pitfall "reactivity": Research activity often influences the field we study, thus making our "results" an artifact of our research activity.

Methodological arguments often hurt researchers who have spent months and months in the dirty and dusty field of research, while the methodologist sits in his/her rocking-chair beside the fireplace. We have to be very careful not to spoil the readiness to do that difficult field work by claiming unrealistic methodological standards. On the other hand; in a methodological framework researchers can refer beforehand and, while working in the field, make this work easier and more reliable, perhaps, and thus encourage the propensity for research in this field.

Evaluative Personal Statements

Three final personal and emotive statements may reflect some of my introspections while working with this international material.

1. Reading the third word case studies and the landmark descriptions gave me the feeling of being a member of a big world-wide brother/sisterhood. Again and again the descriptions and evaluations of colleagues were so close to my own experiences that it was uncanny. But these similarities also gave me a latent feeling of distrust. Can adult education world-wide be so similar? Or does our investigation of the field produce similarities which make us blind to all other types of adult education?

2. Comparative research on the international level seems to me to be a creative, subjective, soft, intuitive "art work" with not much possibility for interpersonal, methodological objectivity. After going through this process of analyzing, comparing, and criticising based on a rich set of data, and rediscovering the old pitfalls known from the quantitative research tradition, I feel we are now approaching a more reliable and systematic methodological basis for our work.

3. During that work, I found it possible to build on material and methods elaborated by other scholars. For other educational subdisciplines this is standard practice, but it is rather new for international comparative adult education. This means the opening of a scientific community that builds on the previous work of scholars and on the growing personal relationship between the researchers engaged in this field. That is part of what I consider to be a new level in international comparative adult education.

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Adult Education in Development Programs: Possibilities of a Failure of Praxis

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This paper reports on a problem encountered during recent field work in South East Asia that has implications for professors of adult education working in international development and the structure and content of their graduate programs. The problem is concerned with the philosophy, operating principles, and strategic thinking of some developing-country adult educators who have received graduate training in the universities of developed countries. There may be mediating factors which influence graduates' views of adult education upon return to their respective developing countries. Adult education graduate programs may not be emphasizing critical examination of adult education theory and practice, resulting in failure on the part of the graduates to transform knowledge into action congruent with the goals of adult education in development. Policies and projects are being framed by some western trained adult educators according to values and principles that might surprise their professors.

Historically, the developed countries have provided graduate training opportunities to qualified students from developing countries through scholarship programs. It has long been recognized that the majority of the scholarship recipients have been selected from members of the higher social strata, from the social, political, and economic elites. Upon completion of their studies the trained graduates have returned to their native countries to occupy senior positions in government departments and development agencies. Some have attained influential positions in international development agencies. Many of these graduates are committed to maintaining the traditional privileged positions of their families and to the maintenance of the elite classes to which they belong. Further, these graduates now form a new, highly educated, influential,

intellectual elite capable of using their newly acquired knowledge to maintain their traditional class interests.

Over recent years the number of scholarships and opportunities for overseas studies have increased, correspondingly a larger number of students from the lesser privileged classes are being selected to study overseas. Some of these graduates will be co-opted or may actively seek to join the ranks of the more established higher social groups. To enable these graduates to maintain an orientation to the use of adult education as a force for social change rather than social control, special consideration may need to be given to selected areas of our graduate programs. The problem of inequitable selection and its consequences will continue to be a major concern, the problem of strengthening our programs in particular ways to prepare graduates better to withstand the influence of their countries' special interest groups may be an emergent concern.

Focused attention has not been directed upon the work of graduates after they return to their home countries. The social and cultural factors which influence their guiding philosophies, assumptions, and strategic views as they work to establish national and regional development plans and to implement development projects have not been studied. Awareness is growing that the application of the newly acquired skills of some graduates is not congruent with what was taught in their adult education graduate programs. Some graduates appear to be faced with powerful mediating forces which influence their experience and observations of our societies and our adult education practices. Bock and Papagianis (1983) have documented how state agencies have moved to incorporate non-formal education into their formal systems enabling governments to legitimize their development plans and extend the authority of the state at the local level. This institutionalization of non-formal education serves the interests of the established elites by using adult education as a means of social control at the expense of raising the critical consciousness and self reliance of the low-power poor for whom the development programs are intended. It is likely that some of our graduates may be contributing to this use of adult education as a means of state control

and the maintenance of the social and economic status quo.

The most influential theoretical view of adult education as an emancipatory education has been expressed through Freire's (1970) concept of conscientization. Freire regards education as essentially a political process that is the most effective means by which the poor can become empowered and combat dependency and poverty. Most professors of adult education are sympathetic to Freire's views and have embraced conscientization at the ideological and intellectual level. Freire's work comprises an essential part of the literature of adult education. However, the radical nature of conscientization has not passed unnoticed by developing country governments--the great majority of which oppose its direct implementation. These same governments and their development agencies are the principal employers of the graduates of the university programs which endorse Freire's views. It is probable that many of our graduates find themselves in philosophical conflicts in their daily work that are not fully understood or recognized by their professors.

This paper hypothesizes that programs in the developing countries are not achieving their desired outcomes partly as a consequence of: 1) some graduates functioning as "third columnists," limiting the effectiveness of adult education as a force for social and economic liberation, 2) some graduates being unable to resist being co-opted when they are unable to transform their knowledge into successful action, 3) the lack of strong theoretical models, and 4) faculty who underestimate the effects of barriers to social change and the power of forces which mediate graduates' ability to translate theory into practice.

The following three quotations, extracted from government agency reports, were written by western university graduates. The statements are excerpted from lengthy documents and are cited here as removed from their original context. The statements highlight aspects of the problem and are used as a heuristic device rather than evidence of the existence of the problem.

Statement 1. From a Philippines project evaluation report:

> Mobilizing the very poorest is difficult for various reasons, virtually all over the world... government subsidies seem to benefit the higher rather than the lower pay levels so the former are more inclined, more prepared, and better able to make use of them...The hypothesis that the wealthy make more use of development opportunities than the poor seems to be confirmed even in the most deprived villages... Development initiatives are usually engendered by the middle and higher levels of society. The lower strata wait to see whether they are going to share in the results in the way of jobs for instance. Thus their income opportunities are subject to what is decided and undertaken by others. This is certainly the case in a Western country...the lower and underprivileged strata are not really expected to create possibilities of independent income for themselves. On the contrary, whoever has no income is taken care of by the state and so exempted from the obligation of self-reliance. Similarly, in developing countries there are large groups which take no steps, nor have the capacity to provide for themselves. Unlike their counterparts in affluent countries, however, there are not sufficiently paid jobs or social benefits if they have no work. The [project] should not be dismissed because the most deprived do not participate much.

Clearly the writer is justifying the failure of the project to engage the participants for whom it was intended by reminding readers that even in the developed countries social change and development projects similarly do not engage their intended target populations. While it is not possible to refute the statements about the success of western development projects in meeting the needs of the poor in our societies in their entirety, is it acceptable to offer failure of development programs in the west as a justification for avoiding dealing with the problems of target population participation in this project? What are the advantages to the writer of rationalizing the

project's failure in terms of the failure of the West to eradicate poverty? If the report writer's views are accepted donor aid intended for assisting the poorest in society will be re-directed towards the less needy, but more responsive, higher status groups and the decision will have been legitimized within the context of a critique of western development practices and experience. How are professors of adult education dealing with the question of the social and economic disparities in our societies and the limited success of our own social change programs?

There may be a need in our graduate programs to critically examine the practice of adult education in ways that enable an appropriate critique to be presented for international students to incorporate into their knowledge base. The critique might support a more productive understanding of social change and development program experience in the developed countries that proceeds beyond the simplistic conclusion that the west has a double standard for defining the goals of development programs. That is, a strict focus on the needs of the poorest peoples in the developing countries but a much less rigorous focus on the needs of the underprivileged groups and acquiescence to the participation of the non-marginalized in projects in the developed countries.

Statement 2. From an Indonesian project report:

> a discussion on a village survey made the inhabitants realize that there were more women than men living in the village, whereas no women where represented in the community council...After talking the matter over in the [community council] they decided that a particular women's association was to have a seat. The absence of women in the council was evidently a matter of habit rather than the result of hostile intentions on the part of the male population.

In this example the writer avoids any reference to the role of women in Indonesian village life and any discussion of the changing role of women in development. Is it possible that a graduate of one of our programs during the 1980's might return to Indonesia with no

awareness of the interest of development agencies and the stated goals of the government of Indonesia, in granting increased recognition to the needs of women in development projects? Surely the response of the community council to change its "habitual practice" of excluding women is worthy of greater critical comment in the evaluation report. It is hard to imagine female graduate students comfortably accepting this section of the project report not to mention, I might speculate, the women of the village in question. Can professors be confident that women's role in development is an integral part of their graduate programs and that international students have been given the opportunity to critically examine development from a gender perspective?

Statement 3. From a final report of a project in Thailand:

> The village had a serious lack of water in times of drought and storage facilities were needed to ensure sufficient water at all times. For this purpose several learning groups were formed and trained in making storage jars with simple techniques and inexpensive materials. An alternative solution would have been to turn to the authorities and to ask for a better water supply from outside the village, tapping the existing irrigation canal, but this would have increased their dependence on decisions taken elsewhere.

In this case the project staff argue that by avoiding the pursuit of a permanent solution to the village problem which would have required the co-operation of other government departments, the people increase their self-reliance. The solution is probably quite pragmatic and in the experience of the project staff relatively easy to achieve in comparison to the alternative that was not pursued. However, if this kind of thinking is prevalent it is easy to speculate on the outcomes of government development projects in areas where there are special interest groups, such as middle-class farmers wishing to ensure the protection of their irrigation systems and poor landless villagers who lack access to water for household use. Had the project adopted the strategy of undertaking both the short term

and a longer term solution to establish a permanent water supply and treatment facility, perhaps there might be some basis for a more optimistic view of the role of adult education in this project. As it now appears, adult education is protecting the local authorities from villagers' demands. Of course, it is likely that the local authorities do not have all the resources that are required to respond to local villagers needs. However, if there is a development project in the village, ought the project not to strive towards achieving the best possible long term solution for their clients? Projects do not remain focused or based in one community for extended periods of time. When the staff leave there ought to be a local capability remaining that would enable the villagers to plan and manage their own future development. Learning to deal with government is one area of expertise that the project staff possess and one that the villagers need for success in their long term development. Is it possible that the project staff will be more highly regarded by their superiors for having arrived at such a "perfect" solution to the villagers' and the government's problem? How would this issue have been dealt with in one of our graduate seminars?

The major assumption underlying the review of these excerpts is that current western adult education literature proposes concepts, theoretical frameworks, and intervention strategies that are appropriate for effective development planning and implementation. Critical analysis of the underlying assumptions of western development models and a review of adult education practice is required. If the models, for whatever reasons, are only partially implementable, there would be little justification for continuing to provide graduate training in its current form.

It is premature to offer solutions to the problem since too little is known about the problem's extent and complexity. However, certain actions likely to be helpful in improving the current programs are worthy of consideration including:

1. Reviewing selection criteria and processes to ensure the selection of students for overseas graduate training results in graduates who are committed to achieving social change.

2. As an alternative to scholarship programs, investigating the possibilities of conducting graduate training in the developing countries. This may actually prove to be more cost effective, field work and research would probably be more relevant, and faculty would gain experience and greater understanding of the political and social context of development.

3. For graduate programs in the west, placing an increased emphasis on praxis and a reflective analytic approach to adult education practice.

4. In evaluation courses, placing emphasis on the critical analysis of evaluation processes and products rather than solely teaching the technical aspects of methodology.

5. Establishing institutional linkages with developing country agencies to initiate long term dialogues leading to a critical appraisal of western development concepts and models and the emergence of third world alternatives.

6. Investigating factors which mediate the adoption and implementation of adult education concepts and theoretical models by graduates and determining the extent to which development progress is being limited by these factors.

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Faculty Development Task Force

Faculty Development Task Force

Topic: Career and Personal Development of Adult Education Professors

Moderator: Ed Simpson
Northern Illinois University

Presenter: Rosemary Caffarella
Virginia Commonwealth University

Presentation Summary: A Snapshot of Faculty Careers of Professors of Adult Education*

Purpose of the Study

An extensive survey was conducted in 1988 with professors in the Commission about their careers. In the face of conflicting reports about the status of faculty morale in higher education, this study examined relationships between personal and career development among adult education professors. Reasons for electing to join and continue in the profession, work satisfaction, feelings about collegiality, and experiences that enhance or impede academic careers in adult education were investigated.

The study explored the career of faculty members in adult education who are employed by colleges and universities in the United States and Canada.

Examples of key questions that guided the research were:

(1) What influenced adult education professors to choose the career of a college professor?

*This report is only a preliminary summary of descriptive data available at the time of the Atlantic City Conference. Contact Rosemary Caffarella for a more complete report that will be forthcoming.

(2) What constitutes this group's current role as faculty members (teaching, research, service) and in general do they perceive themselves as doing a decent job in this role?

(3) How satisfied is this group of faculty with their career and what makes them satisfied?

(4) What constitutes this group's hopes for the future in terms of their professional career?

(5) Do the variables of rank, age, and gender affect the responses of this group of faculty?

Methodology

Questionnaires were mailed to all full members of CPAE in the Fall of 1988; the questionnaire was a slight modification of an instrument used in earlier study of senior faculty in Virginia on which earlier content validity studies were completed.

Of the 226 instruments sent out, 12 were returned as the person was retired or had left the professoriat; therefore, the actual sample was 214; the overall return rate was 169, with 166 of these being usable for analysis purposes; therefore, there was a usable return rate of 76%.

The following summary represents a snapshot of members of the commission.

Who are We?

-most CPAE professors are located at doctoral granting institutions (86%), more women at non-doctoral (male 7%, female 26%);

-average time spent at present institution was twelve years, with most common responses being one or less years, and 14 to 20 years;

-most faculty (89%) are in tenure track appointments;

-current rank breakdown is--full 40%; associate 42%, 16% assistant, with 2% other--70% are tenured;

-mean age--50 years

-gender--76% male, 24% female;

-ethnic background--95% white, 4% black, 1% hispanic;

-breakdown of rank by gender and age

(1)	male	female
	assist' 65%	34
	assoc ' 68%	31
	full 87%	13

(2)	age under 45	45-49	over 59
	assist' 69%	27%	8%
	assoc' 31%	63%	11%
	full 8%	67%	24%

Observations from data--CPAE is a white, predominantly male group, with growing percentage of females at the assistant and associate levels, but still the ratio is 2 to 1. The Commission is obviously underrepresented in terms of ethnic status. They are bunched in age at mid-career, which means many that choose to stay in the professorship will be around for quite a while without a lot of openings for new professors. Also, there is a sizable minority who are assistant professors in the 45 and over age group (unsure whether these are new assistants or career assistants).

Where Do We Come From?

Over half (67.8%) decided on their career during graduate school; 28% after starting their career--younger professors more often made their choice in graduate school.

Five primary reasons for being attracted to a career as a professor:

(1)	Academic life style	67%
(2)	To be a teacher	55%
(3)	Encouraged by mentor	50%
(4)	Wanted to do research	48%
(5)	Help people	40%

Three-quarters have pursed careers outside of the academic setting, most of which were related or somewhat related (74%); about 19% are currently pursuing a career outside while serving as faculty.

A majority (71%) have held positions at more than one institution; but only 41% of these were faculty positions on contract; a large minority (18%) were adjunct or temporary and almost a fourth administrative in nature.

Most CPAE professors are pursuing the same interests they had as graduate students and when first hired, still about 30% indicated their area of interest is somewhat or totally different. In terms of personal career development a majority of professors (77%) feel they have controlled most or all of it--the remaining percentage was controlled equally by themselves and others.

What are We Doing Now?

CPAE professors work an average of 53 hours per week.

Teaching Time	- 40%
Research Time	- 19%
Service Time	- 17%
Administrative Time	- 20%

Most frequently identified major teaching areas were:

Adult Learning
Program Planning
Instructional Design

Administration
Human Resource Development

CPAE professors see as their most important accomplishments in their work:

teaching	34%
service	32%
research	20%

Professors who were very satisfied were more likely to rate themselves higher in research and see research as important.

The majority of professors (70%) have ideas of what they want to accomplish in their careers, but have not done so as of yet. The vast majority say this work is related to research/other creative activities (76%); why they have not done this is attributed to time pressures at work (90%); funds (42%), and personal time pressure (37%).

A fair minority of those who have achieved tenure have felt stuck (27%) with over three-quarters of these saying they are currently feeling somewhat or definitely stuck because of lack of energy (43%); conflict--with administration (33%); funding (30%); 26% say they lack personal goals, have a conflict with the department chair, have lack of opportunity, are outside the "in group," teach same courses, have diminished professional opportunities, and lack status in department.

How Satisfied are We with What we are Doing Now?

Ninety-five percent are very or somewhat satisfied; only a very small number (5%) were not satisfied.

Observations from the data--the Commission is, overall, a well satisfied group--(far greater than any of the other research reports of other academic groups of which she was aware); satisfaction seems to stem from three key areas: (1) our students, (2) nature of our work (e.g., variety, service orientation), and (3) job security.

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Areas causing dissatisfaction for the most part are out or our control--e.g., higher administration, resources base.

Where Do We Want To Go?

The attitudes of CPAE professors about changing jobs are:

-26% prefer to move

-32% said that they might move and 17% actually were making plans to move

-If there were other options available, 12% said they would move outside the academe and about the same percentage are actively making plans to leave

-More than one third (35%) indicated they have had chances to change careers.

-Lower ranks indicated they were more likely to move and/or change careers and are the least satisfied.

CPAE professors said if they had additional time they would spend it in:

1) Research/Scholarship (25%)
2) Personal/Leisure (22%)
3) Family Activities (23%)

The anticipated retirement age within the Commission was:

early	37%
at age 65	25%
after age 65	38%

Age seemed to affect the retirement decision--the younger cohorts believe they will retire later.

Faculty Development Task Force

Topic: A Continuing Conversation with Friends: Development Needs of Part-time/Adjunct and Senior Faculty in Adult Education

Moderator: Ed Simpson, Northern Illinois University

Panel Presenters: Carol Kasworm, University of Tennessee

James Farmer, University of Illinois

Robert Fellenz, Montana State University

Lorraine Zinn, Lifelong Learning Consultant, Denver, Colorado

Reaction Panelists: Diane Briscoe University of South Florida

Libby Knott, East Carolina University

Phyllis Safman, University of Utah

Paula Brook, University of Alberta

Faculty development research literature suggests that faculty have special needs throughout their careers, depending upon the type of institution being served and the nature of service affiliation. Two cohort groups that have special needs are part-time (or adjunct) and senior faculty.

The concerns of these two contrasting groups of adult education faculty were addressed by panelists who represented qualitatively different backgrounds in their experience as professors, consultants, and administrators in the field.

James Farmer

In his focus upon graduate adult education, James Farmer spoke to "Development Needs of Part-Time/Adjunct Faculty in Adult Education." Farmer emphasized that the quality of graduate programs in adult education is likely to be enhanced or undercut by the nature of its part-time/adjunct faculty as well as what they do and say relative to the program and the field.

At best, they can assist in various ways of socializing students in the program to adult education as a field of study and practice. At worst, part-timers can undermine the study of the field, belittling the scholarly aspects of such study as largely irrelevant to the real work of the adult educator, presenting that work as largely something that is done intuitively, inductively, politically, or as the direct application of what can be learned from the disciplines, sciences, or other applied fields he pointed out.

Types of part-time/adjunct faculty members include:

a) scholarly practitioners

b) faculty members who hold their appointments in other departments of colleges but who are knowledgeable about perspectival or foundational knowledge that is relevant to adult education, such as adult development or cognitive psychology

c) faculty members who hold split appointments, partly in other departments, colleges, administrative offices, or research units, and partly in the graduate program in adult education

Scholarly practitioners may be more or less knowledgeable and experienced in performing the faculty roles of graduate teaching, academic advising, and academic committee service. Faculty members totally or partly outside the graduate program in adult education can have much or limited training and/or experience in adult education.

Helping part-time/adjunct faculty members develop often entails finding out what aspect(s) of the role in

which they are relatively weak, helping them identify ways of learning about those aspects, and how to perform them. Their values to graduate programs in adult education is diminished when they cease to be fully committed to and knowledgeable about what has been their primary career focus.

Farmer explained that part-time/adjunct faculty members can contribute in several ways:

a) teaching or team-teaching a course

b) guest lecturing

c) supervising internships and field work

d) providing academic advisement and/or career counseling

e) serving on qualifying examination, dissertation, curriculum, or other academic committees

f) recruiting graduate students

g) placement of graduates and alumni

h) conducting or assisting research or development activities

i) publishing or co-publishing

j) participating in practice-oriented seminars

Some part-time/adjunct faculty members engage in one or more of the above because they are hired to do so; others, because they are willing to contribute to a graduate program in adult education because they see that doing so is likely to help them achieve on or more of their career goals or to self-actualize.

Part-time faculty members from sciences, disciplines, or other applied fields may need assistance in teaching graduate students in adult education in ways that are viewed as acceptable and meaningful to them. At the same time, graduate students in adult education programs may be helped in learning from faculty members

who teach in ways that are unfamiliar or viewed unfavorably by them but which are appropriate for learning relevant perspectival or foundational knowledge. In both instances, assistance may be provided by full-time faculty members or experienced part-time faculty members through modeling, value clarification, providing timely feedback, guided inquiry, making academic and programmatic rules, and expect explicit, and/or role communication and clarification.

Farmer emphasized that perhaps the most important contribution part-time/adjunct faculty members who are scholarly practitioners can make to a graduate program in adult education is in helping students in the program learn to "do" adult education. Ways that such learning can take place included:

a) self-directed learning, for which the faculty member acts mainly as a resource linker and process helper

b) cooperative learning, in which two or more learners work together, with more or less assistance and guidance provided by the faculty member

c) guided inquiry, in which the faculty member and/or the learners identify problems or tasks which the learner wants to be able to handle; set a goal; and array relevant concepts and materials. Then the learner(s) relates the concepts and materials to the problem or task under guidance. Finally the faculty member and/or the learner(s) evaluate the process and product and discuss implications for practice.

d) cognitive apprenticeship (Collins, Brown, & Newman, in press), in which: the faculty member or other expert(s) model practice; scaffolding occurs to permit the learner(s) to try to do the same under sheltered conditions; coaching is provided as needed; both the expert and the learner(s) are expected to articulate what they are thinking before, during and after action; fading (withdrawal of the scaffolding) occurs as warranted; and domain-specific heuristics (tricks, aids to discovery, and problem solving) are made explicit by the expert

An advantage of cognitive apprenticeship is that it permits "situated cognition" (Brown, Collins, & Duguid, 1989). In other words, what is being learned is not merely theories, concepts, principles, methods, or competencies, potentially relevant to the practice of adult education, but practices potentially applicable to adult education as a field of study and practice, even though not "situated" in our field.

Lorraine Zinn

Lorraine Zinn emphasized the changing role of part-time, undergraduate adult education faculty in her presentation, "Professional Development for Adjunct Faculty: A Crucial and Rewarding Investment." Adjunct, or part-time faculty are an increasing reality in American colleges and universities. The traditional perspective that part-time faculty are only temporary substitutes for "real" (i.e., full-time) professors is gradually changing in light of the increasing numbers of non-traditional students, as well as non-traditional and interdisciplinary academic program offerings.

Zinn pointed out that the terms "adjunct" and "part-time" may be used interchangeably, although there may be some distinctions which could be useful. The primary focal group to which she referred includes college and university faculty who are selected from outside the educational institution to meet special teaching needs, usually on a part-time basis, i.e., a business executive who teaches evening business classes to adult students. However, the term "adjunct" is also frequently applied to those full-time faculty who may teach one or more courses in an academic department other than their primary assignment, i.e., a philosophy or sociology professor who teaches a course in the philosophy or sociology of adult education.

Learning Facilitator The primary reason we hire part-time faculty is to facilitate students' learning (i.e., to "teach").

Content or Technical Expert Many adjuncts have considerable knowledge and experience in a given profession, discipline or technical field, which enhances their ability to integrate theory with

practice.

Student Mentor Because of their "real-world" professional and business expertise, adjunct faculty may readily serve as mentors and role models for adult learners.

Academic Advisor This role may be addressed more in terms of guiding students' individual study projects and helping adult students to relate academic choices to career choices, than the more traditional role of student advisor or counselor.

Academic Leadership Working cooperatively with full-time faculty and administrators, adjunct faculty can make valuable contributions to academic decision-making in such areas as new program development and educational policies and standards that fit adult students' needs and characteristics.

Lead Faculty Adjuncts may serve as master teachers and/or mentors to other part-time faculty, providing orientation and inservice education and training.

Peer Evaluation Part-time faculty usually become better teachers if given the opportunity to observe others' teaching, to be observed by their peers, and to share strategies and techniques.

Curriculum Development and Revision Adjuncts can make significant contributions to the ongoing process of curriculum development and revision, because they operate in a daily arena in which theoretical knowledge must be made relevant and workable.

Liaison with Business, Community Interests and Other Disciples Linkages and information exchange among academic departments and between academic institutions and community/commercial agencies can be greatly enhanced through the liaison of faculty who have expertise and commitment in multiple arenas.

Advocate for Adult Education and the Academic Institution Adjunct faculty can be among the strongest advocates for the benefits of higher education and the quality of education offered by a given institution.

They are usually successful and even prominent in their full-time business or professional ventures; and, their additional commitment to teaching makes a powerful statement to the community.

Key Factors to Success with Adjunct Faculty

From her experience as an adjunct instructor in several institutions and as Director of Faculty and Curriculum, supervising 150 adjuncts, Zinn observed several factors that seem to be crucial to developing and retaining a body of committed and competent part-time faculty:

1. Institutional commitment must be clearly demonstrated. The message to part-time faculty must be, "We consider you to be a vital part of our institution and our academic programs; and, we will make every effort to facilitate a mutually beneficial experience."

2. Adjunct faculty development begings with the selection process. The institutions that have the best part-time faculty usually make an effort to carefully select their faculty.

3. Expectations of both parties should be clarified from the beginning. Part-time faculty need a comprehensive orientation to the institution, department, and program, and should be given this orientation before they step into a classroom. It is also reasonable that the institution know something about the nature and extent of faculty expectations.

4. Cooperative relationships should be encouraged between full-time and part-time faculty. This is a matter of creating an environment of cooperation rather than competition, structuring opportunities for faculty to complement one another in their strengths and diversity.

5. Mentoring relationships between experienced and new faculty are important in the faculty development process. New faculty can become better teachers if they have an experienced resource to turn to; and, experienced adjunct faculty actually strengthen their

commitment to the institution when they agree to serve as a mentor.

6. The institution needs to respect and, to some extent, accommodate the full-time employment of part-time faculty. This may be demonstrated by scheduling meetings outside of normal business hours, conducting meetings in a timely and efficient manner, maximizing effective telephone and written communication, being responsive to faculty preferences when making teaching assignments, and handling administrative matters efficiently.

7. Varying levels and types of commitment from adjuncts should be allowed and even encouraged. Many part-time faculty welcome opportunities to expand their role beyond that of learning facilitator and content/technical expert. They will often accept additional responsibilities voluntarily (or for a nominal honorarium) in order to feel more a part of the institution.

8. A balance of structure and freedom is essential. It is not unreasonable to ask part-time faculty to work within a bit more structure than full-time faculty, e.g., to use the same textbook as others, to set agreed-upon teaching objectives for a given course, or to share a core curriculum, in exchange for minimizing the administrative functions and extensive course preparation often required of full-time faculty.

9. Part-time faculty need timely and constructive feedback in order to become better teachers. Most adjuncts choose to teach, and continue to teach, for intangible rewards such as a sense of contribution and value of effort. They will usually welcome fair and constructive feedback on their teaching, both for reinforcement and improvement.

10. Adjunct faculty development should be multifaceted in order to address differences in knowledge, experience, interest, and availability. Part-time faculty need a variety of options such as structured and informal learning opportunities, orientation, inservice education, referral to other

resources, mentoring, observation, written and audio-visual materials, group and individual activities, and both short-term and long-term professional development plans.

11. Good teaching on the part of adjunct or part-time faculty should be recognized and rewarded. Remember that the primary reason for hiring adjunct faculty is to have them teach. When they teach well, the effort should not go unnoticed. Although monetary incentives are often appropriate, there are many other ways to reward good teaching, including acknowledgment within the institution and professional recognition to the business employer and the community.

Effective working relationships between academic institutions and adjunct faculty do not happen automatically, Zinn concluded. They require a certain degree of mutual commitment and effort. However, if the institution will make the commitment to professional development for part-time faculty, the benefits can be great in terms of exemplary teaching and mutually rewarding relationships.

Robert Fellenz

Bob Fellenz addressed needs of senior faculty in his presentation titled, "The Paradox of the Senior Professor: A Constrained Professional." He noted, "It would seem that senior professors have moved through their profession to a state of empowerment; in reality, many have encountered a devious set of constraints. Examples of such constraints are: specialization within the profession, organizational commitments, non-academic leadership roles, and enthrallment to students. Yet, they are ensconced on a plateau beyond the reach of most faculty development programs. What are, needed are programs that take into account senior professors' developed individuality and obligated commitments. The Montana State University summer institutes which stressed input from experts outside the field of adult education and collaborative responses by senior professors was an attempt at such staff development for senior faculty.

Ed Simpson

Ed Simpson discussed "Patterns of Regenerative Learning Among Faculty at Comprehensive Research Universities." Continued professional learning within the ranks of the professoriat is usually taken for granted, Simpson pointed out. In fact, it often may be assumed that a natural consequence, and a primary benefit of arduous training in research, critical thinking and/or the development of creative abilities in preparation for work in academe, is renewal throughout a professor's career. Evidence suggests that this assumption is not well founded. Changing conditions within American universities and colleges during the past 20 years have made renewal among the professoriat very difficult. The increasing diversity of student bodies in higher education, an expanding image of academic programs to serve before unserved clientele, and rapidly increasing demands that grow out of high technology and greater competition for research production within higher education are some examples of conditions that challenge professors in American higher education. Most of these conditions are projected to continue in American higher education well into the 21st century.

The report focused on studies on how professors engage in regenerative learning--learning associated with academic career vitality; and, thus, was intended to provide some basis for assisting academics who are very able, but who drop out emotionally, psychologically, and/or leave academe all together because of being unprepared for renewal throughout their careers.

Stages of the Regenerative Process

The regenerative learning process develops in four stages: (1) awareness of internal dissonance and professional disorientation, (2) examination of values, attitudes, and options, (3) selection of a course of action and acquisition of needed knowledge and skills, and (4) internalization of a different role perspective.

The presentation of regenerative learning was based upon experience working with 60 faculty who have made

academic career changes within the same university and findings from studies of faculty in comprehensive universities throughout the U.S. who have successfully renewed their careers. Learning experience that is antecedent to vital growth in faculty careers were reviewed. For example, the function of consulting, mentoring, peer counseling, collaborative research, and collegial networking as regenerative tools for revitalization of academic careers were examined and discussed.

Suggestions as to how to facilitate regenerative learning for professional academic career development were presented and recommendations for the design of graduate training that addresses the needs of individuals who choose the professoriat as a career were outlined.

Simpson suggested that graduates planning to enter the academic profession should be:

1. Encouraged during their training to network with both their peers and already established professors, when possible, to prepare bridges in the socialization process into the profession;

2. Exposed to strong examples of mentoring as an integral part of their graduate training and be encouraged to utilize the positive benefits of being mentored, as well as to be encouraged to learn the role and techniques of mentoring others;

3. Given opportunities and rewarded for working collaboratively with peers on research projects;

4. Be given exposure to diverse ways of presenting material in a teaching situation--preferably through team teaching opportunities;

5. Be given a broad background in the development of their discipline in the context of trends in academic inquiry (e.g., study the philosophy of science, if in the sciences, as well as to learn the development of the humanities).

Carol Kasworm

Carol Kasworm assumed the role of "utility person" on the panel. In her previous role as Associate VP for Academic Affairs she dealt with both the issues of faculty development for adjunct as well as senior members of the faculty.

In her presentation titled: "Half-way in or half-way out: Serving faculty at the two ends of the spectrum," Kasworm spoke to several efforts at providing orientation for adjunct faculty, development of a booklet (information, forms, deadlines, resource people, etc.), and developing a system of full-time faculty mentors to adjunct faculty. She also spoke to the inherent problems of last-minute hires, evaluation of instruction of part-timers, and the equally troubling difficulty of having a "long-time, well-served, part-timer" and no special reward system.

As for senior faculty, she highlighted the idyllic cases of senior faculty who seek renewal through research, working with junior faculty (as partners, mentors), developing interdisciplinary effort within the university, developing special linkages outside the university, creating new expertise areas for future instruction/research, and the potential value of intervention by such senior personnel, and new deans/department chairs which recast this senior faculty's potential contributions to the institution. Kasworm also spoke to the potential issues of senior faculty which are more difficult to consider, such as: salary compression--and its impact on the value of a merit salary system representing one's contributions, mid-life crises, collegial perceived "incompetence," alcohol/mental depression syndromes, phantom existence, and alienated/hostile behavior to the work role ("being trapped" syndrome").

Reaction Panelist's Responses

The Reaction Panel appropriately questioned and pointed out necessary distributions between needs of part-time and adjunct faculty serving undergraduates or non-credit programs and the needs of faculty serving

graduate programs in adult education. Whereas creativity, enthusiasm, and flexibility, along with subject-matter competency, may be most desirable for part-time faculty in undergraduate or non-credit programs, graduate adult education programs require continuity, specific credentials, a scholarly record, and ability to advise advanced graduate students both professionally and within the program.

Human Resource Development Task Force

Diversity In The Content and Processes of HRD Academic Programs In Adult Education

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University of Oklahoma

This study surveyed members of the Commission of Professors of Adult Education to determine the extent of diversity in the content and process of HRD academic programs which are a part of Adult Education programs.

The content was listed on the survey as topics, not courses. By listing topics rather than courses, the researchers endeavored to avoid the problems associated with course names. The survey instructed respondents to place an "R" by any topic to which at least a third of a required course was devoted; an "E" by any topic to which at least a third of an elective course was devoted, and an "N" if the topic was not offered, or if less than a third of a course was devoted to the topic.

The topic list was constructed initially by Drs. Dixon and Henkleman from their familiarity with a number of HRD programs. The list was field tested at a meeting of fifteen professors of Human Resource Development who teach in HRD academic programs in the Washington DC/Baltimore areas. The professors responded to the list at the meeting and suggested additional topics. Those suggested by more than two individuals were incorporated. None of the initial topics were removed.

As a result of the discussion at the Washington DC/ Baltimore meeting it was suggested that the process employed in teaching Human Resource Development had as great an impact on the quality and outcomes of instruction as did the content. It was determined to add process to the survey. A number of processes were suggested by the professors at the meeting. Subsequently a listing of processes with accompanying definitions was constructed by Drs. Dixon and Henkleman.

The revised list of topics and the list of processes were administered to the professors attending the Professors Network of ASTD annual meeting in June of 1989. At that meeting professors from 27 Masters programs in HRD and 26 Doctoral programs in HRD completed the forms.

Subsequently the survey was mailed to 106 members of the Commission of Professors of Adult Education. Fifty-six forms were returned (53% return rate). Twenty-seven of the responses indicated they did not have an HRD program. Twenty-eight completed forms were received at the Masters level and 26 at the Doctoral level.

Findings

Content

At the Masters level nine topics were required in 50% or more of the responding programs. They were:

- -Adult learning
- -Adult development
- -Learning theory
- -Needs assessment
- -Designing programs
- -Evaluation of courses or programs
- -Philosophy of adult education
- -Introduction to HRD
- -Instructional strategies

TOPICS IN HRD PROGRAMS AT THE MASTERS LEVEL
COMPARISON OF CPAE AND ASTD PROFESSOR'S NETWORK

TOPICS WITHIN COURSES	CPAE Percentages of Required	ASTD PROF
Adult learning (Knowles, Mezirow)	79	78
Adult development (Levinson, Gilligan, Perry)	70	46
Learning theory (Skinner, Bandura, Bruner)	62	52
Needs assessment	60	65
Designing programs (whole curriculums)	57	46
Evaluation of courses or programs	54	67
Philosophy of Adult Education (foundations)	52	41
Intro to HRD (survey of the field)	50	82
Instructional strategies (role play, lecture)	50	73
Designing training (instr. design)	48	71
How to read research	46	61
Research design	40	52
Delivery of instruction (presentation skills)	35	56

Internship or practicum	35	48
Statistics	32	50
Quantitative methods	31	40
Current issues in HRD	23	45
Change models and/or change agent skills	23	29
Group process (group dynamics, group theory)	22	42
Managing the HRD function	20	25
Interpersonal skills (communication)	19	43
Orientation to the HRD program	16	48
Qualitative methods	16	20
Organizational behavior	13	33
Computers in instruction	12	20
Performance technology	12	14
Philosophy and Ethics of HRD	12	20
Consulting Skills (Block, Lippitt, Schein)	12	16
Organizational development	11	35
Conference management	4	8
International HRD	4	10
Career development	4	14
Dissertation	0	6
Thesis	0	

When the required and elective courses are added together to represent what is available to students at the Masters level the number of topics over 50% is 27 out of 34 topics listed.

TOPICS IN HRD PROGRAMS AT THE MASTERS LEVEL
COMPARISON OF CPAE AND ASTD PROFESSOR'S NETWORK

TOPICS WITHIN COURSES	CPAE	ASTD PROF
	Percentages of Required and Electives	
Adult learning (Knowles, Mezirow)	100	100
Adult development (Levinson, Gilligan, Perry)	96	96
Designing programs (whole curriculums)	96	88
Learning theory (Skinner, Bandura, Bruner)	92	96
Evaluation of courses or programs	90	97
Philosophy of Adult Education (foundations)	88	91
Designing training (instr. design)	87	96
Needs assessment	84	92
Instructional strategies (role play, lecture)	83	96
Internship or practicum	81	86
Research design	80	95

Thesis	80	
Group process (group dynamics, group theory)	74	100
How to read research	73	93
Statistics	72	96
Computers in instruction	72	92
Organizational development	72	85
Intro to HRD (survey of the field)	69	91
Interpersonal skills (communication)	69	86
Change models and or change agent skills	65	77
Current issues in HRD	65	92
Delivery of instruction (presentation skills)	61	96
Quantitative methods	61	84
Qualitative methods	60	80
Organizational behavior	59	100
Managing the HRD function	56	75
Career Development	52	81
Consulting Skills (Block, Lippitt, Schein)	43	76
Philosophy and Ethics of HRD	38	40
Orientation to the HRD program	36	72
Performance technology	36	52
Conference management	24	39
International HRD	20	39
Dissertation	0	30

At the Doctoral level eight topics were required in 50% or more of the responding programs. They were:

-Dissertation
-Statistics
-Quantitative methods
-Research design
-Adult learning
-Adult development
-Needs assessment
-How to read research

DOCTORATE

TOPICS WITHIN COURSES	CPAE	ASTD PROF
	Percentages of Required	
Dissertation	82	93
Statistics	68	100
Qualitative methods	62	93
Research design	60	100
Adult learning (Knowles, Mezirow)	54	63
Adult development (Levinson, Gilligan, Perry)	50	39
Needs assessment	50	50
How to read research	50	88

Evaluation of courses or programs	45	40
Designing programs (whole curriculums)	45	31
Philosophy of Adult Education (foundations)	38	39
Learning theory (Skinner, Bandura, Bruner)	36	42
Instructional strategies (role play, lecture)	32	44
Quantitative methods	32	50
Designing training (instr. design)	30	44
Intro to HRD (survey of the field)	30	56
Change models and/or change agent skills	29	17
Organizational behavior	28	0
Internship or practicum	25	39
Orientation to the HRD program	22	27
Delivery of instruction (presentation skills)	18	44
Group process (group dynamics, group theory)	18	38
Managing the HRD function	17	19
Organizational development	14	24
Philosophy and Ethics of HRD	10	27
Current issues in HRD	10	38
Computers in instruction	9	22
Consulting Skills (Block, Lippitt, Schein)	9	12
Career development	9	0
Interpersonal skills (communication)	9	27
International HRD	5	13
Performance technology	5	13
Conference management	0	12

When the required and elective are added together to represent what is available to students at the Doctoral level, the number of topics over 50% is 26 out of the 33 topics listed.

DOCTORATE

TOPICS WITHIN COURSES	CPAE Percentages of Required	ASTD PROF
Dissertation	91	100
Quantitative methods	86	100
Qualitative methods	85	93
Adult development (Levinson, Gilligan, Perry)	85	95
Adult learning (Knowles, Mezirow)	83	90
Needs assessment	83	89
Statistics	82	100
Philosophy of Adult Education (foundations)	81	95
Research design	80	100
Evaluation of courses or programs	77	90

Group process (group dynamics, group theory)	77	100
Designing programs (whole curriculums)	77	66
Organizational development	73	95
Learning theory (Skinner, Bandura, Bruner)	72	100
Designing training (instr. design)	70	88
How to read research	70	94
Instructional strategies (role play, lecture)	68	64
Internship or practicum	65	89
Change models and/or change agent skills	62	84
Organizational behavior	61	88
Computers in instruction	59	94
Interpersonal skills (communication)	59	87
Current issues in HRD	57	69
Intro to HRD (survey of the field)	52	87
Career development	52	75
Delivery of instruction (presentation skills)	50	88
Managing the HRD function	42	57
Consulting Skills (Block, Lippitt, Schein)	41	77
Performance technology	32	51
Orientation to the HRD program	30	77
Philosophy and Ethics of HRD	24	47
International HRD	19	51
Conference management	18	47

Process

At the Masters level there were four processes used in more than 50% of the programs:

-Internship
-Learning community
-Contract learning
-Experimental learning in class setting

MASTERS PROCESSES

PERCENTAGES CPAE	ASTD	
75	81	Internship: Full or part time on-the-job experiences during which students apply what they have learned and develop new competencies.
68	89	Experiential Learning in Class Setting: Short experiential learning experiences such as simulations, role plays, and exercises

which are conducted during regular classroom sessions.

61	56	Learning Community: The deliberate attempt to create a community in which students and faculty can learn from each other both in terms of content and the interactions between members.
61	56	Contract Learning: Self-directed learning in which students specify the learning they want to achieve and contract with the instructor and each other to accomplish and evaluate it.
29	33	Coaching: A defined process to promote the use peers for feedback and support.
25	26	Self-Assessment: Students assess their current skill and knowledge level through a comprehensive set of instruments and/or experiences.
21	11	Residential Laboratory Learning: Experiential learning conducted in a residential setting in which participants have the opportunity to reflect and learn from their own behavior.
14	19	Cohort: Students enter and proceed through the activities and courses in the program as an intact group.

At the Doctoral level there were three processes used in 50% or more of the programs:

-Internship -Learning community
-Experimental learning in class setting

PERCENTAGES CPAE	ASTD	
65	60	Internship: Full or part time on-the-job experiences during which students apply what they have learned and develop new competencies.
58	70	Experiential Learning in Class Setting: Short experiential learning experiences such as simulations, role plays, and exercises which are conducted during regular classroom sessions.
50	45	Learning Community: The deliberate attempt to create a community in which students and faculty can learn from each other both in terms of content and the interactions between members.
42	60	Contract Learning: Self-directed learning in which students specify the learning they want to achieve and contract with the instructor and each other to accomplish and evaluate it.
27	30	Self-Assessment: Students assess their current skill and knowledge level through a comprehensive set of instruments and/or experiences.
19	25	Residential Laboratory Learning: Experiential learning conducted in a residential setting in which participants have the opportunity to reflect and learn from their own behavior.
19	30	Coaching: A defined process to promote the use peers for feedback and support.
15	20	Cohort: Students enter and proceed through the activities and courses in the program as an intact group.

Additional Courses Suggested

Required

- Administrative Planning
- Facilities Design
- Educational Problems of the Mature Women
- International Adult Education

Electives

- Comparative Extension Education Systems
- Researching Knowledge Systems
- Development Education in Southeast Asia
- Comparative Adult Education
- Community Leadership Development
- Community Education Development
- Community Education
- Supervision in Extension
- Theory and Practice of Interviewing
- Media in Instruction
- Personnel Evaluation
- Staff Development
- Volunteers in Interagency Cooperation
- Systems Theory
- Review of T/D Research
- T/D Strategic Planning

Thematic Sessions

Evaluation by Graduates and Faculty of Doctoral Programs in Adult Education

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and
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Graduates produce many important outcomes by completing doctoral program. This study collected data on one possible outcome, the extent to which graduates and faculty judged that courses and major concepts in their doctoral programs in adult education contributed importantly in preparing them to work effectively as adult educators. Graduates and faculty were also asked to identify the courses and important concepts which they judged would be important to include in curricula for doctoral programs in 1995.

Research Questions:

1. Which courses and major concepts do graduates of doctoral programs in adult education judge to have contributed most importantly to their successful employment as adult educators?

2. Which courses and major concepts do faculty of doctoral programs in adult education judge to have contributed most importantly to graduates' successful employment as adult educators?

3. What do graduates and faculty judge should be the courses and major concepts of adult education doctoral programs through 1995 that would contribute importantly to graduates' successful employment as adult educators?

Populations:

Twenty-two administrators of doctoral programs in adult education supplied the names and addresses of six of their alumni who had been employed for at least two or no more than six years since graduating. They also supplied the names and addresses of three faculty members who had major responsibilities for teaching in

their doctoral programs.

Ninety-two alumni (70%) and fifty-four faculty (82%) of those contacted from twenty-one doctoral programs in the U.S. responded to parallel questionnaires.

Fifty-five (60%) of the alumni were male, 37 (40%) were female. On average, they completed their degrees in four years with a completion range of from three to eight years. They hold bachelor degrees in 18 areas and masters in 30. Prior to enrollment in doctoral programs, 46 (54%) were employed by colleges and universities, following completion 41 (45%) were. Three were consultants prior to enrollment; after graduation 16 were.

Forty-six (86%) of the faculty respondents were male, 8 (14%) female. Nineteen (36%) faculty were assistant professors, 19 were associates, and 16 (28%) were professors. All but five were on tenure tracks. All held doctorates, 44 with majors or minors in adult education. They held majors or minors in 11 fields with degrees earned as early as 1959 or as recently as 1987. University teaching experience ranged from six months to 23 years. Alumni enter adult education doctoral programs from a much wider range of subject area backgrounds than do their teachers.

Doctoral programs, in judgments of 80 (87%) of the alumni, contribute importantly to success as adult educators. Other 12 (13%) alumni attributed their current successes to: 1. previous experience (6), 2. non-degree related administrative and leadership skills (4), and 3. management skills (2). While these 12 (13%) attributed their current successes to other experiences, they joined the other alumni in identifying courses and concepts as valuable.

Courses Making Major Contributions to Alumni Successes:

Seventy-five percent or more of the alumni judged that these seven courses or major concepts contributed importantly to their successes: 1. Needs assessment in adult education (95%), 2. Teaching of adults (92%), 3. Adult as learner (92%), 4. Program evaluation (79%), 5.

Communications (78%), 6. Leadership (78%), and 7. Methods of qualitative research (77%).

Alumni ranked the following courses or concepts low as contributors to their successes. Twenty-two percent or less judged these eight courses or major concepts contributed importantly to their successes: 1. Issues in lifelong learning (22%), 2. Recruiting and supervising volunteers (16%), 3. Community development (16%), 4. Instructional design and development (15%), 5. Networking, affiliation and support of faculty and peers (12%), 6. Distance learning (10%), 7. Problem Solving and decision making (10%), and 8. Foreign languages (at 3-2 level, 12%).

The 54 faculty generally rated courses and major concepts more highly than did alumni as contributing importantly to the successes of graduates. Using the same cutoff point of 75% or more, the faculty respondents identified 12 courses or major concepts as contributing importantly to the successes of alumni. Also, there was limited agreement between faculty and alumni on the relative rankings of courses and major concepts.

Programming in adult education was ranked highest by faculty (98% plus another 16% who ranked it 2-3) as contributing importantly to the successes of alumni, but 9th by alumni. The adult as a learner was ranked 2nd by faculty (98%) and third by alumni (92%). Methods of qualitative research was ranked 3rd by faculty (95%), but 7th by alumni. Teaching adults was ranked 4th by faculty (94%), but 2nd by alumni (92%). Counseling of adults was ranked 5th by faculty (87%), but 17th by alumni. Leadership was ranked 6th by faculty (84%) and 11th by alumni.

Fewer faculty members than alumni were willing to rank any of the courses or major concepts as low in contributing to the successes of alumni. Instructional design was ranked 8th from the bottom by faculty (6%) in contributing importantly to alumni success and 5th from the bottom by alumni (15%). Courses or major concepts that ranked 7th from the bottom or lower were not mentioned by alumni. Career development services were ranked 7th from the bottom (5%), mentoring with a

researcher was ranked 6th from the bottom by faculty (3%), critical reflection on practice was ranked 5th from the bottom by faculty (3%), interpersonal skills was ranked 4th from the bottom by faculty (2%), critical thinking was ranked 3rd from the bottom by faculty (2%), educational gerontology next to the bottom (2%), and non-conscious learning at the bottom. Perhaps those developing curricula for doctoral programs should give thought to the place of these seven concepts. Perhaps they could contribute importantly but at present few think that they are doing so.

Judged by Alumni as Potentially Valuable But Not Included:

Consulting competencies were judged by 50% of the alumni as having value had they been a part of their doctoral programs. Forty percent or more of the alumni would have valued: budgeting (45%), marketing of adult education (42%), administering adult education (42%), training techniques and human resources development (40%), and human resources management (40%). Thirty percent would have valued: personnel evaluation, leadership training (Leadership training seemed to not be identified under the term leadership which was ranked 6th by alumni in contributing to their success.), print and electronic media, designing training for adults, critical thinking (mentioned by 2% of faculty but no alumni), instructional technology, and presentation/communications skills. Twenty-nine percent named: computer technology, audio-visual methods with adult learners, and project management.

Courses/Concepts Which Made Alumni Attractive to Employers:

Thirty percent of the alumni reported that having completed the doctorate itself and the status which the doctorate conveys made them attractive to employers.

Communication skills, written and oral, were judged by 60% of alumni as making them attractive to employers. Also identified by 40-45% of alumni were: 2. planning (including strategic), 3. program planning and assessment, 4. program evaluation, 5. administration, 6. research skills, and 7. evaluation of curriculum,

instruction, and personnel.

Forty percent of faculty concurred with alumni that communication skills, program evaluation skills, and administrative skills made alumni attractive to employers.

Courses/Concepts Which Will be Important in 1995:

Seventy-eight percent or more of the alumni judged that ten courses or concepts would continue to be important as content for doctoral programs through 1995. As has been found in other research, respondents expect the future to be very much an extension of the present. Concepts listed included: 1. adult as a learner, 2. qualitative research, 3. computer literacy (not on earlier lists), 4. communications, 5. program evaluation, 6. teaching of adults, 7. organizations, behaviors in, changes, etc., 8. grantsmanship, 9. leadership, and 10. personnel evaluation.

Faculty generally agreed with this list but added management of adult education and quantitative research and statistics.

Summary:

Most alumni judged that their doctoral work in adult education contributed to their successes as employees and made them attractive to employers. While there were differences between the judgments of faculty and alumni, there was general agreement on which courses and important concepts contributed most to success as employees. Curricula for preparing adult educators through 1995 need some modifications in the judgement of these alumni and faculty.

Framework For Policy Analysis In Adult Education: Putting It To Work For The Profession

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and
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Florida State University

Policy analysis is a critical tool for informing educational policy and is essential for enhancing policy and practice in the field of education. Perhaps in adult education, policy analysis is even more critical because of the rapidity of societal change, the complexity of clients and client systems, and especially because of the multiple and nebulous networks of policy which govern a variety of aspects of the adult education enterprise. In spite of the importance of policy to the field, little emphasis appears to have been placed on the analysis of policies which affect adult education. As Quigley (1988) stated, "the field of adult education has more often played the role of willing accomplice for policy implementation rather than either informed advisor or full participant in policy formation." Very few formal policy analysis studies have been conducted in the field, and, few graduate programs have incorporated policy analysis as an essential component of their curricula.

The purposes of this paper are to outline a framework for policy analysis relevant to adult education and to illustrate the utility of this framework in exploring appropriate policy problems. In accomplishing these purposes, an attempt will be made to theoretically and conceptually place policy analysis in the context of policy, policy-making, program development, and planning. This is essential to an understanding of policy analysis. While these fields of practice are interrelated and interdependent, the essence of their contribution to the improvement of the human condition lies in their essential differences. Accordingly, the paper is divided into the following sections:

1. Policy, politics and policy analysis

2. Program development and planning in the context of policy and policy analysis

3. A comprehensive structure for policy analysis, and

4. Implications for Adult Education

These sections will be addressed very briefly. The intent of the paper is only to provide a framework for understanding and engaging in policy analysis, thus serving more as a conceptual guide than an outline to be adopted in policy analysis studies.

Policy, Politics, and Policy Analysis

Over the past two decades, the terms policy, politics and policy analysis have become quite fashionable in the field of education. Quite understandably, these terms and the activities they promote have been embraced in the field of education, largely because of need rather than fashion. There was the general realization that the political aspects of education greatly influence the structure and practice of the field. Yet, even after such an extended period, there is confusion regarding the meaning of these terms, and there are still hurdles to surmount in mediating educational policy and politics with the requirements of educational practice.

There are varying perspectives on what policy is, and as Quigley (1988) seemed to suggest, the frame of reference or model of society and of social policy followed (consciously or subconsciously) affects not only the elements considered in our professional endeavors, but also shapes our individual and collective influence on the ultimate destiny of the adult education profession and its influence on societal well-being. Our definitions of policy may serve to delimit and constrain while purporting to give preciseness and rigor to our efforts.

Accordingly, a precise definition of policy may be less useful than mapping the approaches that different

scholars and practitioners have taken to the concept. For some, policy is solely that which exists in the public (political) domain. For others it encompasses only that which is institutionally or organizationally specific. Policy may be formal and well articulated, or it may be informal and only subjectively perceived. It may exist at various levels of social systems--national, state, organizational, community, and even at the classroom level. Some see policy as process, others as a product; yet others see policy as the actual impact of the policy statement (Guba, 1984). Interestingly, Quigley's definition (1988) leaned heavily toward the intent or purpose of formal public policy in that "social policy is the attempt to move from a perception of 'what is' in society to the conception of what 'should be' through governmental and legislative action."

Although these various definitions seem to be conflicting, they are not. Neither are they mutually exclusive. In fact, each definition in the compendium of definitions of policy reflects some essential aspect(s) of policy which can be readily incorporated into a "general construct" of policy. Table 1 (attached, Appendix A) presents a variety of definitions and highlights the dimensions of policy to which each definition refers. Table 2 (attached, Appendix B) illustrates the essential components of a "general construct" of policy which could be derived from these definitions.

In every basic sense, policy can be viewed as a code of conduct; or a set of common understandings or common agreements among people which serve to guide the behavior of each member so that their behavior conforms to the collective interest of the group. The "Golden Rule," for instance, is a policy statement which duly illustrates that the "common understanding" need not be written, but must be "accepted" by the affected public and must serve as a guide to behavior. There are a variety of other implications of this definition which will not be addressed here. Basically, the definitions noted above are intended to illustrate that policy and policy making constitute a social instrument which we use to promote cohesiveness, order and social discipline in a society which is characterized by differences

(e.g., values), complexity (e.g., institutional forms) and an inclination to serve individual instead of the collective interest.

Given the context in which these common understandings (policies) are derived, it is easy to surmise why the term politics is central to an exploration of policy and to the practice of policy analysis. Politics is defined as the efforts exerted by groups to promote their beliefs and welfare in relation to other groups. Policy is noted as the common understanding which is the result of the political process. Policy analysis is a process employed to understand policy, its antecedents, development, and consequences, so as to inform and improve practice in the policy field of concern. While policy is the outcome--the common understanding--politics duly represents the dynamic which characterizes the policy process, and policy analysis is the instrument which links knowledge and action in policy by enlightening policy makers about matters which affect their policy decisions.

This places our policy analysis tasks within the broad context of domain theory (Kouzes and Mico, 1979) which stipulates that the policy, management, and service domains within human service organizations often have differing and contrasting motives and success measures. Understandably, discordance and contradictions between these domains occur, in part because of their different perspectives and identities, and, as Griffith and Fujita-Starck (1989) noted, different languages used in addressing their respective interests.

Figure 1

Policy Analysis

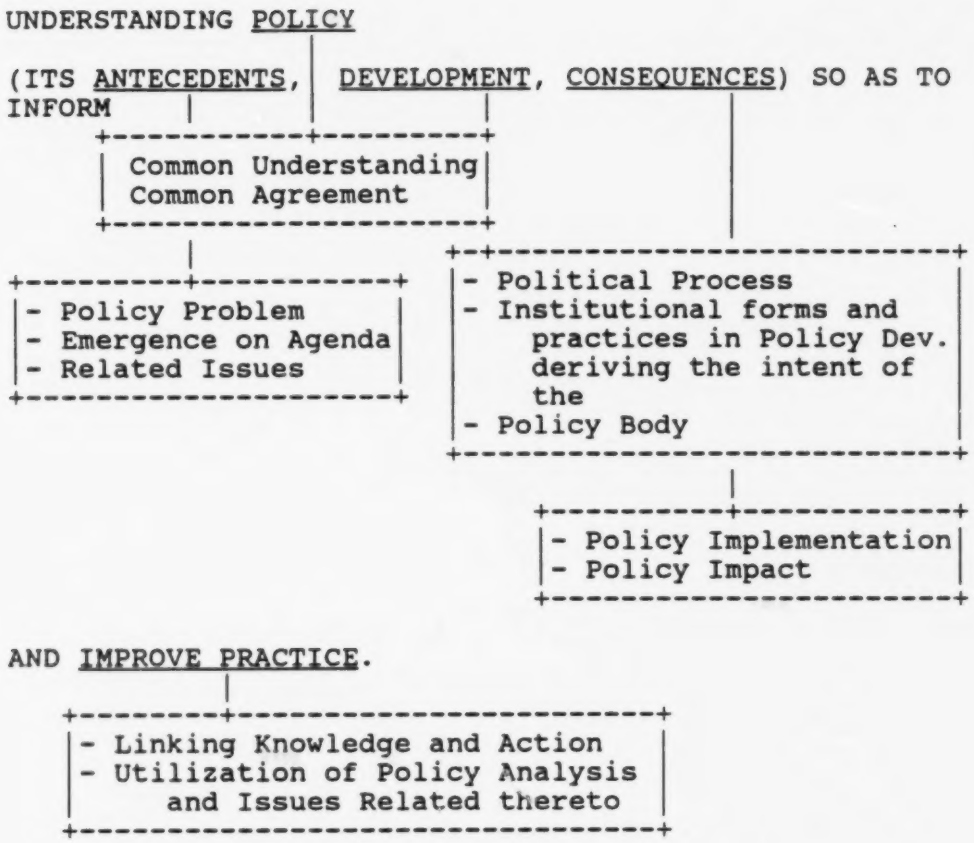
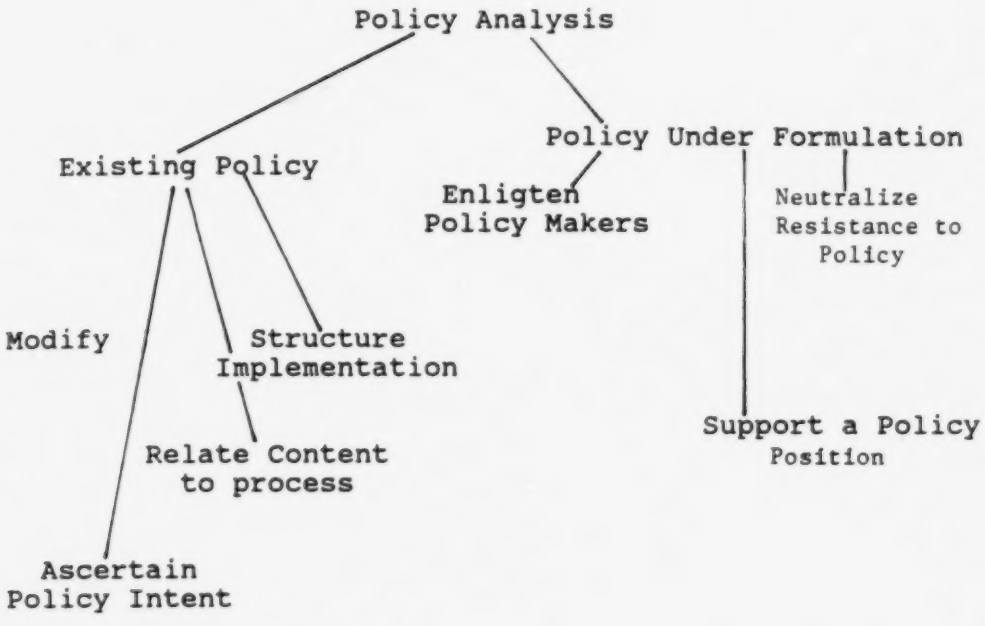

UNDERSTANDING POLICY
(ITS ANTECEDENTS, DEVELOPMENT, CONSEQUENCES) SO AS TO INFORM
Common Understanding
Common Agreement
- Policy Problem
- Emergence on Agenda
- Related Issues
- Political Process
- Institutional forms and practices in Policy Dev. deriving the intent of the
- Policy Body
- Policy Implementation
- Policy Impact
AND IMPROVE PRACTICE.
- Linking Knowledge and Action
- Utilization of Policy Analysis and Issues Related thereto

Figure 1 diagrams a representation of policy analysis and provides illustrations so that components of the process can be placed in their respective conceptual niche. The content of Figure 1 opens the door to the perceived complexity of policy analysis. The focus of the analysis, however, is conditioned by the purpose to be served by the information derived.

Figure 2 illustrates the variety of purposes to be served by policy analysis.

Figure 2

Purposes of Policy Analysis



Program Development and Planning in the Context of Policy and Policy Analysis

A review of the literature in adult education discloses a void of references of policy and its attending functions. Knowles (1980) makes reference to policy and policy statements but seems to relegate these to policy-making boards (pp. 71-72) as he elaborates in more detail on various committee structures with "specific delegations of responsibility and authority for overseeing the operation of the adult-education program" (emphasis added).

Figure 3

Purpose and Emphasis in Policy Analysis

Purpose	Emphasis in Policy Analysis
Modify	Problem Analysis Implementation Analysis/ Impact Analysis
Ascertain Intent Policy	Analysis of Dynamics of of Development Analysis of Policy Content and Design
Relate Content to Process	Problem Analysis Analysis of Policy Content Analysis of Policy Implementation
Structure Implementation	Problem Analysis Analysis of Dynamics of Development Analysis of Policy Content and Design
Enlighten Policy Makers	Problem Analysis Options Analysis
Support Policy Position	Problem Analysis Options Analysis
Neutralize Resistance to Policy	Problem Analysis Options Analysis

Figure 3 illustrates both the purposes and emphasis in policy analysis.

The Human Resources Development literature is somewhat richer in references to policy. Nadler (1986) for example, devotes a whole chapter to designing and implementing HRD policy within the framework of an organization. Interestingly, this reference is on managing, human resource development. Nadler's book on designing training programs (1982) does not include policy in the index. Likewise, Boyle (1981) and Boon (1985) fail to openly address policy and politics. One could surmise, however, that references to accountability, to communicating the "value of program to . . . decision makers," to situational analysis, to priorization, and to involvement of people are tacit acknowledgments of some policy/political framework with which we work. Even Knowles' discussion of translating needs into program objectives acknowledges that needs must be "screened" through the "filter" of institutional purpose (1980, pp. 123-125). Thus, even though a cursory review of adult education literature might suggest policy has little place in our programming processes, a more careful analysis suggests that policy, in one form or another, is tacitly acknowledged, but not directly confronted. Worse, the casual reader of our literature could surmise we work in an idyllic world of endless opportunity, unbounded by the constraints of policy formulations, and political considerations.

It can be noted that many of the definitional vagaries that plague our understanding of policy are similar to those that plague the concepts of program, programming, and program development in the literature and practice of adult education. Programs have been variously approached as products, process, intent or goals (e.g., economic development) and as valued procedures (e.g., collaborative, participative). For purposes of this paper, the several salient concepts we are using shall be defined as follows:

- Policy--the network of agreements which embody or guide the conduct of public and private organizations.
- Policy analysis--the instrument to enlighten policy making so that decisions are informed by current understanding of theory, issues, and circumstances, and policies are tailored to enhance practice in the respective field.

· Planning--a strategy for attaining some desired goals which is endorsed by current policy or which will be submitted to policy makers for endorsements.

· Program development--the process of formulating or designing a system of procedures and activities for the attainment of some objective which has been endorsed by current policy or which will be entered in the policy arena for endorsement or acceptance by the relevant public(s).

A Comprehensive Structure for Policy Analysis

Policy analysis as a method of inquiry is structured and practiced quite differently depending on the disciplinary or academic background of the researcher. Yet, there are common components which could be found in most strategies of policy analysis. These common components represent the core of policy analysis strategies and are presented here as a comprehensive structure for policy analysis. The common components are as follows:

1. Problem analysis
2. Options analysis
3. Analysis of policy content and design
4. Analysis of the dynamics of policy development
5. Analysis of policy implementation

A summary of each of these will be presented below.

Problem Analysis

Problem analysis is the cornerstone in the foundation of policy analysis. If one assumes that all policies are intended to remedy some deficient condition, alleviate some undesirable circumstance, or somehow enhance the well-being of some designated public, then one presupposes that a present condition 'X' could be changed into some desired condition 'Y' as result of the policy enacted. The realization of such a change is entirely dependent on the extent to which the policy is formulated to respond to the problem condition. And, the policy could be responsive to the problem condition only if the problem and its attendant issues are properly understood. Further, the probability of a policy being readily accepted and promoted on the formal policy agenda is contingent on

the identification and promotion of particular aspects of the "deficient condition" which can only be ascertained through a thorough problem analysis. The three critical aspect of problem analysis are listed below.

--Identification of need, issues, or deficient conditions
--Determining the nature, scope, and distribution of needs
--Development of a causal framework

Options Analysis

The identification of alternatives or options has long been observed as the sine qua non of effective decision making. Because of the plurality of interests, the identification of such options is even more essential in public policy making; each pocket of interest must have the opportunity to have some word in the solution to the problem. Because of this multiplicity of interests, and because of the need to effect a compromise in determining the policy outcome, it is necessary to evaluate the worthiness of options based on technical, practical, and political criteria. The evaluative criteria that might be used are listed below.

--Consistency with casual theory
--Appropriateness to institutional framework
--Appropriateness to professional norms, ethics, standards
--Feasibility of implementation
--Political feasibility
--Cost benefit/cost effectiveness

Analysis of Policy Content and Design

A policy statement--spoken, written or unwritten--is a guide to action, and accordingly, governs our behavior and sets limits on our ability to act. Hence, policy statements are not to be taken lightly. These statements are manifestations of the existing value and power structure; they are instruments of incentives and sanctions; they represent evidence of what is anticipated as the desired future; and they

reflect the theoretical/causal understanding that is assumed by point for interpretation, modification, and action as the negotiated solution of the policy body becomes the authority for action in the real world. Critical areas of analysis of policy content and design are listed below.

--Value premises
--Theories underlying substantive provision
--Target segment of society
--Short and long range effects
--Intended and unintended consequences
--Balance of freedom and control
--Nature of incentives and sanctions
--Use of language and potential effects

Analysis of the Dynamics of Policy Development

Policy making is not a totally rational process. The process of policy making is colored by the nature of the actors in the policy process, their relative power in policy deliberations, the nature of their contributions to the policy outcome, and the array of values they represent. A policy does not come into being at one sitting, but evolves over time--sometimes over many years with the participation of many individuals and agencies. Accordingly, it is difficult to understand and interpret any policy without understanding the dynamics of policy development. Critical consideration for the analysis of policy development are listed below.

--Policy history
--Forces promoting or resisting
--Climate during period of policy development
--Relevant other policies
--Stage of development
--Relevant beliefs, values, ideologies, customs, traditions

Analysis of Policy Implementation

Policies are not realized until they are successfully implemented. And, few policies are implemented as conceived, with stringent adherence to the intent of the policy making body. The road between

policy enactment and the attainment of results is certainly long and winding, having a variety of randomly placed and sometimes insurmountable obstacles. Thorough understanding of a policy as a basis for proposing changes or stemming implementation shortfalls requires an indepth understanding and analysis of implementation structure and implementation analysis are listed below.

--Implementation structure
--History of policy implementation
--Political forces promoting or resisting
--Factors impeding or facilitating implementation
--Assessment of consequences/results and factors leading thereto

Implications for Practice in Adult Education

If one assumes that policy and practice in adult education should be led and guided by adult education professionals, and if one endorses the position that the direction of the field should be forged from the collective wisdom and aspirations of its membership, then the implications of policy analysis for practice in adult education is clear. The group of adult educators with relevant supporters should be a forceful player in all policy deliberations which deal either directly or indirectly with matters related to the education (and welfare) of adults. Such a role requires indepth familiarity with the policy matters that are on the formal policy agenda and those that are emergent. Policy analysis is the key to enlightened participation in the policy process. In this regard, it is absolutely essential to incorporate policy studies as part of graduate programs in adult education.

References

Griffith, W. S., & Fujita-Starck, P. J. (1989). Public policy and the financing of adult education. In Sharan Merriam and Phyllis M. Cunningham (Eds.), Handbook of adult and continuing education. San Francisco: Jossey-Bass.

Guba, E. G. (1984). The effect of definitions of policy on the nature and outcomes of policy analysis. Educational Leadership, 42(2), 63-70.

Kouzes, J. M., & Mico, P. R. (1979). Domain theory: An introduction to organizational behavior in human service organizations. The Journal of Applied Behavioral Science, 15(4), 449-469.

McLanahan, S. (1980). Organizational issues in U.S. health policy implementation: Participation, discretion, and accountability. The Journal of Applied Behavioral Science, 16(3), 354-369.

Quigley, B. A. (1988, November). Needed research: Social policy research in the field of adult education. Paper presented to the Commission of Professors of Adult Education, Tulsa, OK.

Appendix A

Table 1

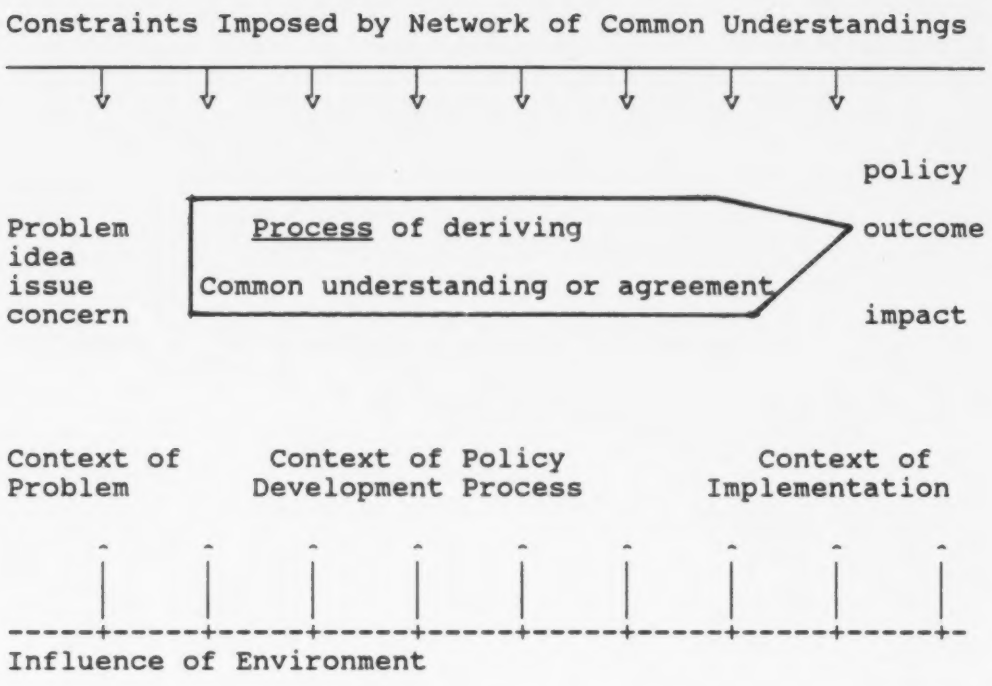
Definitions of Policy

Definitions	Emphasis
Assertion of goals or intents	-future desired condition
Accumulated standing decisions by a governing body by which it regulates, controls, promotes, services and otherwise influences matters within it sphere of authority	-network of policy -policy authority -constrains and guides behavior -restricted domain of influence
A guide to discretionary action	-flexibility in implementation
A strategy undertaken to solve or Ameliorate a problem	-considered action -problem focus
The effect of the policy making and policy implementation process as it is experienced by the client	-client focus
Collectivization of ideas, values, knowledge into specific courses of action or activities in order to design, shape, or change the nature of man's socially constructed world for the purpose of assuring the continued existence of man in an increasingly qualitative manner	-value based -knowledge dependent -change oriented -collective construction of reality -made in the public interest

Appendix B

Table 2

A General Construct of Policy



Annual Business Meeting Reports

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Commission of Professors of Adult Education
Business Meeting Minutes
Atlantic City, New Jersey
October 3, 1989

1. Call to Order

The annual business meeting of the CPAE was called to order by the chair, Harold Stubblefield, at 10:45 a.m. in the Hancock Room of the Diplomat Hotel.

2. Minutes of the 1988 annual business meeting, as circulated in January of 1989, were approved.

(Motion: M. Hole; R. Rohfeld)

3. The Treasurer's Report for October 1, 1988, through August 31, 1989 (appended), was accepted.

(Motion: M. Hole; R. Rohfeld)

4. Reports of Standing Committees

4.1 Membership Committee

E. Hayes, chair of the Membership Committee, reported a membership of 375 (261 full members, 88 affiliate members, and 26 emeritus members). In addition, she noted, 14 new members were recorded. The new membership chair will be B. Florini of Syracuse University. Appreciation was expressed for the work of the outgoing chair. W. Meierhenry was elected an emeritus member of the CPAE.
(Motion: B. Kreitlow; C. Oaklief)

4.2 Nominations Committee

J. McElhinney, chair of the Nominations Committee, reported the committee's slate of nominees for two-year terms on the Executive.

For secretary-treasurer:
K. Watkins
S. Colin
(Motion: M. Hole; R. Fellenz. That nominations be closed. CARRIED)

For members-at-large (2):
C. Coggins-Gibson
S. Courtney
C. Kasworm
T. Valentine

(Motion: C. Oaklief; R. Brockett. That nominations be closed. CARRIED)

4.3 Audit Committee (B. Cassara and J. Henschke)

B. Cassara reported for the Audit Committee that the CPAE treasurer's books were in good order. (Motion: J. Niemi; J. Ross. That the Audit Committee's report be approved. CARRIED with applause for the retiring treasurer's four years of service.)

5. Task Forces

All but two task forces provided brief reports at the business meeting. The leadership for the task forces for 1989-90 was indicated:

5.1 Critical Theory Task Force: D. Little and M. Collins, co-chairs

5.2 Faculty Development Task Force: R. Shearon, chair

5.3 Human Resources Development Task Force: G. Green and C. Oaklief, co-chairs

5.4 Instructional Improvement Task Force: R. Nolan and P. Murk, co-chairs

5.5 International Task Force: J. Jeria and R. Wright, co-chairs

5.6 Research and Theory Building Task Force: D. Flannery and E. Hayes, co-chairs

5.7 Self-Directed Learning Task Force: A. Bonham, chair

6. Old Business

6.1 Statement of Standards of Graduate Education
J. Niemi reported that an eight-panel flyer will soon be out describing the standards. Copies will be distributed to Commission members and to college presidents, deans, and accrediting agencies in the U.S. and Canada.

6.2 Proceedings of CPAE Annual Meetings
It was reported that Proceedings for both 1987 and 1988 will soon be distributed.

6.3 The "Black Book" update is expected to be published about October of 1990.

6.4 Efforts to publish the "Landmarks in Adult Education" study have been discontinued after four years of efforts to get a publisher.

6.5 It was agreed that the matter of a Dissertation Directory be referred to the Executive Committee for whatever action it deems appropriate. (Motion: C. Oaklief; L. Guglielmino)

6.6 The Executive presented a report and recommendations regarding a publication program (appended):

6.6.1 It reported its judgment that initiation of a new scholarly journal is not feasible within the resources of the CPAE.

6.6.2 It indicated its plan to expand the CPAE newsletter during 1989-90 and to publish four issues.

6.6.3 It recommended that the CPAE chair and Executive Committee appoint a CPAE Publications Committee to develop and administer guidelines for the selection of topics and publications to be sponsored by the CPAE. Such sponsorship would include outstanding dissertations, edited books appropriate for association sponsorship, and reviews of monographs related to adult education research. (Motion: M. Hole; S. Courtney. That the Executive Committee's recommendations for a CPAE publication program be accepted. CARRIED)

6.7 It was reported that those involved in the discussion as to whether ethics can be taught in adult education graduate programs wish to hold another session next year.

6.8 Discussion was held as to linkages with AAACE and other organizations important to the field of adult education. W. Griffith, president-elect of AAACE and a member of the CPAE, addressed the group briefly.

7. New Business

7.1 CPAE Chair-elect A. Fingeret noted some initial thoughts on possible innovations in programming and membership recruitment during her upcoming two-year term.

7.2 Tribute to Myles Horton, founder of Highlander
(Motion: J. Mezirow; R. Carlson, B. Cassara, C. Coggins-Gibson, R. Fellenz, J. Niemi, C. Oaklief. CARRIED)

That the Commission of Professors of Adult Education express its recognition and esteem for Myles Horton for his leadership in adult education.

At a time of renewed interest in recapturing our fundamental commitment to achieve the social goals of our field, we

all upon him for inspiration and guidance in our resolve that adult education be rededicated to the empowerment of those most in need.

We look forward to a tough-minded dialogue in which we continue to be challenged by his vision of adult education for democratic social change.

7.3 Appreciation for their services was expressed to the four outgoing members of the Executive Committee: R. Carlson, J. Ross, H. Stubblefield, and K. Watkins.

8. Motion to Adjourn

(M. Hole; A. Pevoto). CARRIED.

Prepared by

Robert A. Carlson

Robert A. Carlson
Secretary, CPAE

A CPAE Publication Program

A Report

The Executive Committee makes the following recommendations for a Commission of Professors of Adult Education publication program. These recommendations result from a CPAE survey, discussions with members who indicated an interest in working on a program, and with the Executive Committee.

1. A New Scholarly Journal

Initiating a new scholarly journal in adult education appears to be beyond the resources of the CPAE at this time. Beyond concern that an expanded outlet is needed for articles, no clear idea of what such a journal should be has emerged from these discussions. The Executive Committee will undertake no further action unless instructed otherwise by the membership.

2. An Expanded Newsletter

An expanded newsletter will be developed during 1989-1990. The purpose of the newsletter will be to provide for a better exchange among professors regarding Commission members' research, research reports, book reviews, and issues regarding graduate education. In addition to the post-conference and pre-conference newsletters, two issues of an expanded newsletter will be distributed during 1989-1990.

3. Books

- The CPAE should undertake the sponsorship of three types of books.

  Edited books that are more appropriately published under the sponsorship of an association.

  Monographs, normally dissertations, that are of exceptional quality and warrant wider distribution.

  Review of Research in Adult Education monographs to be published on a cycle.

- The development and selection process should be administered by a CPAE Publication Committee.

  The Committee would be appointed by the CPAE Chair and approved by the Executive Committee.

  The Committee would develop guidelines for the development and selection process and administer these guidelines in identifying topics and selecting editors or monographs.

TREASURER'S REPORT

Commission of Professors of Adult Education

October 1, 1988 - August 31, 1989

Balance on Hand: October 1, 1988			$2,565.87
Receipts:			
a.	1988-89 Membership Dues	$2,550.00	
b.	1989-90 Membership Dues	15.00	
c.	1988 Conference Fees	1,610.00	
d.	Bank Interest	179.46	
		$4,354.46	
Disbursements:			
a.	Newsletter Expenses	$ 720.65	
b.	Conference Expenses	2,095.63	
c.	Bank Fees	28.25	
d.	Other Expenses (Photoduplicating, stationery supplies, etc.)	110.19	
		$ 2,954.72	
Balance in Savings Account: August 31, 1989			$3,965.61
Balance on Hand: August 31, 1989			$3,965.61

Robert A. Carlson
Secretary/Treasurer, CPAE
August 31, 1989

Annual Census of Doctorates
Conferred In Adult Education

AMERICAN ASSOCIATION FOR ADULT & CONTINUING EDUCATION

Commission of Professors of Adult Education

Census of Doctorates Conferred in Adult Education

1989 Annual Report

William S. Griffith

The University of British Columbia

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1989 ANNUAL REPORT OF DOCTORATES CONFERRED IN ADULT EDUCATION

Compiled by
William S. Griffith
The University of British Columbia

Each year members of the Commission of Professors of Adult Education of the American Association for Adult and Continuing Education report to the Commission the doctorates conferred by their institutions during the previous year. In some cases, doctorates that had been awarded in previous years but had not been reported in a previous annual census are also identified. These are appended to the annual listing in the Proceedings of the Annual Conference.

Members of the Commission reported that in 1989, a total of 88 adult education doctorates were conferred by 18 universities. These are listed in the alphabetical tally of institutions conferring and individuals receiving these degrees. Only those persons for whom the standard report form was completed are included. The following number of doctorates conferred but not previously reported are appended to the 1989 listing: 1988-23; 1987-3; 1986-4; 1985-3; 1984-4; 1982-1; 1981-1; 1980-3. In total, then, this listing adds 130 doctorates to the total previously reported.

DOCTORATES CONFERRED IN 1989

MICHIGAN STATE UNIVERSITY

Affash, Yahya Mohammad
The Needs of Teachers as Adult Learners as Perceived by Teachers and Supervisors in Inservice Education Programs in Jordan

Carter, Joyce
A Comparison of Personality Types as Determined by Myers-Briggs Type Indicator with the Process of Separate-Knowing and Connected-Knowing Procedural Processing among Female Undergraduate Non-traditional Students

Day, Lynn Joesting
Academic Motivation for Participation in Kenyan University-Level Education

Kitonga, David Mutuky
An Investigation of Ministers' Profession-Related Self-Directed Learning Activities

Kwon, Dae-Bong
Microcomputer Application Training and Adult Self-Esteem Development in an Education/Business Partnership Setting in Michigan

Malilwe, Flexon
The Socialization and Self-Esteem of Female Candidates for the Michigan Legislature, 1980-86

Rickett, Daniel P.
Facilitating Learning in the Workplace: A Naturalistic Study of How Adults Enable Adults to Learn in their Day-to-Day Interactions

Wahl, Mary E.
Factors Influencing Legislators' Perceptions of a State-Supported Educational Organization - The Michigan Cooperative Extension Service

MONTANA STATE UNIVERSITY

Atwell, Beverly A.
The Effect of Learning Style of Native Americans on Achievement in Academic Subject Areas in Montana Tribal Colleges

Lundren, Patricia M.
Intentional Learning and Change: Diabetes Related Health Changes by Type II Diabetics

NORTH CAROLINA STATE UNIVERSITY

Briggs, Linda Dale
AIDS Education in the Streets: Perspectives on Educating the Alienated

Chung, Anthony Heran
Factors Associated with Overall Job Satisfaction Among Community College Faculty in the Southeastern United States

Cobb, Donald Wayne
Leadership Effectiveness of County Extension Directors: A Comparison of Perceptions Between County Extension Agents and County Extension Directors Within the North Carolina Agricultural Extension Service

Everett, Lula Whichard
Factors that Contribute to Stepfather-Stepchild Relationships

Edwards, Mary Janice
Personality Type, Explanatory Style of Learned Helplessness, Involvement and Satisfaction with the Environment as Factors in College Adjustment

Felker, Mary Guilford
Factors Related to Developmental Students' Motivational Orientations for Participation in Postsecondary Education at Coastal Carolina Community College, Spring, 1988

Guthrie, Aldine Kieffer
Factors that Influence Management Styles of Hospital Chief Executive Officers in North Carolina Hospitals

Jeffiers, David Carroll
Factors Associated with Adult 4-H Volunteers' Evaluation of Life Skills Development among Participants in the Kentucky 4-H Program

Jones, Jo Marlene
Principles and Instructional Strategies for Fostering Critical Thinking in Adult Learners: Ohio Extension Home Economists' Perception of Importance of the Principles and Current Use of the Strategies

Kelly, Lynn Shephard
Life Satisfaction and Happiness in Older Volunteers as Related to Intensity of Participation

Murray, Ottis Lilburn, Jr.
An Examination of Low Income Farmworkers' Participation in a CETA Program in Robeson County, North Carolina: A Search for Variables Related to Training and Employment Success

Small, Ernestine Brown
Factors Associated with Political Participation of Nurses

Taylor, Florence Currie
Adult Basic Education Directors' Perceptions of the Impact of Curriculum Level Funding on Adult Basic Education in North Carolina

Thompson, Deborah
The Right time: A Study of Registered Nurses' Participation in Baccalaureate Programs in Nursing

Thornell, Gloria Carol
Reducing Resistance to Change in Organization Management

OHIO STATE UNIVERSITY

Eriksen, Jan Paquette
Academic Counselors' Perceptions of Adult Learners in Higher Education

Goetz, Douglas N.
The Adult Learner's Motivation to Participate in Continuing Education within the Contract Management Profession

Sherritt, Caroline
The Influence of Paulo Freire on Education in the United States

Stein, Bonnie Carol Fox
The Relationship of Personality Characteristics, Barriers, and Coping Strategies to Participation and Persistence in a Nontraditional Adult Education Program

Wells, Rita Lappin
Postsecondary Education as a Predictor of Grades in Professional Continuing Education in Defense Contract Management

PENNSYLVANIA STATE UNIVERSITY

St. Pierre, Suzanne
Student Perception of the Effectiveness of Correspondence Instruction

Singiser, Ranny L.
Teacher Participation in Discretionary Professional Development Activities: An Exploratory Study of an Interdisciplinary Multivariate Theoretical Framework

SYRACUSE UNIVERSITY

Arthur, Judith
The Non-Monetary Costs of Adult Education: A Survey Research Project

Ehringhaus, Carolyn
Testing in Adult Basic Education

Foucar-Szocki, Diane
Beliefs About the Positive Outcomes of Management Training in the Banking Industry

Henry, Norbert
A Qualitative Study about Perceptions of Lifestyle and Life Satisfaction among Older Adults

Kowalik, Thomas
The Validity of the Deterrents to Participation Scale: General Factor Replicability, Predictive Power, and the Effect of Social Desirability

Mgulambwa, Albert
Assessing the Relevance of Selected Learning Objectives to Professional Adult Education Practices in Tanzania

Palumbo, Dorothea
Influence of Upper Division Education on Adult Nursing Students as Self-Directed Learners

TEXAS A & M UNIVERSITY

Day, Gail Marlene
The Experience of Aging as Depicted in the Outstanding American Novels of 1968-1986

Halper, Charles William
An Inquiry: How do Hospital Administrators Without the Benefit of a Formal Course of Learning Learn about Ethics and Ethical Behavior?

Lichten, Joanne V.
Successful Intentional Weight Loss Among Mexican-American Women Dieters: Educational Implications for Success

Marks, Nelson Douglas
The Influence of Leader Values and Behavior on Follower Values and Behavior

Massoud, Samia Lamie
The Relationship Between Selected Variables and Computer Attitudes Among Adult Basic Education Students

Williams, Donna Kaye
Perceptions of Persons with Physical Disabilities at the Community College/University Levels: How they View their Participation in an Academic Setting

UNIVERSITY OF ARKANSAS

Knoll, Diane
Computers in the Study of Clothing and Textiles: Current Use and Future Trends

Parker, William Connell
The GED Army Enlistee: A Study of the General Educational Development Certificate as an Alternative Credential in the U.S. Army Enlistment Process

UNIVERSITY OF BRITISH COLUMBIA

Shak, Therese
Lifelong Education: Definition, Agreement, and Prediction

Stalker, Joyce
Reframing the Issue of Participation in Adult Education: An Interpretive Study

UNIVERSITY OF ILLINOIS - CHAMPAIGN-URBANA

Colgan, Anne Heinz
Continuing Professional Education: A Study of Collaborative Relationships in Engineering Between Universities and Corporations

UNIVERSITY OF MISSOURI - COLUMBIA

Lane-Johnson, Carla
Development of a Pre-Adoption Evaluation Instrument for Distance Education Telecourses

UNIVERSITY OF MISSOURI - ST. LOUIS

Siriyananda, Archanya
The Relationships Among Gender, Ethnicity, and Learning Style Preferences of Adult Basic Education Students

UNIVERSITY OF MINNESOTA

Barber, Shirley Lake
Ethical Issues and Perception of Importance and Frequency by Adult Educators in the Cooperative Extension System

Klimoski, Victor James
The Relationship Between Participation in Continuing Professional Education for Clergy and Perceived Role Stress and Role Satisfaction

Milk, Martha
A Delphic Perspective for the Year 2010 on Continuing Education for Public Health Educators

UNIVERSITY OF NORTH CAROLINA - CHAPEL HILL

Naylor, Paul Douglas
The Institutional Research Function in Higher Education

UNIVERSITY OF NORTH TEXAS

Kesoopat, Puongrat
Participants and Nonparticipants in Nonformal Education in Thai Rural Areas: A Secondary Analysis

Lawson, J. Gregory
A Historical Study of the Impact of the Christian Development on the Contributions of Frank C. Laubach in Literacy Education

Newcomer, Jane E.
Toward the Identification of a Body of Classic or Seminal Works in Adult Education: A Citation Analysis

Saeto, Pensri
Competencies and In-Service Training of Functional Literacy Teachers in Northeastern Thailand

UNIVERSITY OF TORONTO (Ontario Institute for Studies in Education)

Bedard, Edouard
La Croissance dans la foi chez l'adulte Francophone (Faith Development Among Francophone Adults)

Lynde, Beverly Doris
Nutrition Promotion for Mature Adults: A Case Study in Peer Education

Wischnewski, Mickey Mehal
Making Sense of Humour, Gender and Power; Implications for Adult Learners

Wright, Susan J.
Developing Leaders in Turbulent Times

UNIVERSITY OF WISCONSIN - MADISON

Abram, Linda C.
Attitudes Toward Vocational Education by Public School Superintendents in Wisconsin

Colon, Celia R.
Perceptions of Older Adults' Continuing Health Education Needs: A Comparison of Need Perceptions Between Older Adults and Health Professionals

Grimstad, Jane
The Family as Educator: The Influence of Family on the Vocational Development of Women

Ikai, Mieko
International and Domestic Influences on Evaluation of the National Women's Education Center of Japan

Sandmann, Lorilee A.
Educational Program Development Approaches Associated with Eastern Caribbean Extension Programs

Tolmie, Patricia A.
Perceptions of the Components and Overall Effectiveness of Community Education by Stakeholders in a Selected School District

Zacher, Annette
The Effects of Alternative Consumer Education Strategies on Attitude, Knowledge and Behavior

UNIVERSITY OF WYOMING

Kercher, Lydia Zier
Perceptions of Word Processing Manager Competencies

* *

DOCTORATES CONFERRED IN PREVIOUS YEARS BUT NOT PREVIOUSLY REPORTED

1988

MICHIGAN STATE UNIVERSITY

Henry, Claire Pamela
The Bible College as an Adult Education Institution: The Case at the Jamaica Theological Seminary

Salleh, Norazizah
Job Satisfaction and Professional Need of College Trained Teachers in Selangor, Malaysia and its Implication for Continuing Education

Warner, James Ward
The Effectiveness on Adult Learners of Minimalist Design Theory on Learning Attitude, Anxiety, and Time-on-Task for Self-Study Learning Environments

MONTANA STATE UNIVERSITY

White, Barbara A.
An Investigation into the Teaching-Learning Transaction Relevant to Selected Instructional Strategies and Learner Outcomes in Mandatory Adult Education

NORTH CAROLINA STATE UNIVERSITY

Church, Catherine Cameron
Attitude Change Regarding Business Practices of Management Executives Observed in Participation in an Advanced Management Program

Leggett, Larry Taylor
The Role of Vocational Advisory Committees in the North Carolina Community College System

Myers, Ann Hollandsworth
Factors Which Influence the Persistence of Teenagers and Young Adults in Adult Basic Education Programs

Sipe, Doris Elaine
An Assessment of the Educational Needs and Interests of Adults in Gaston County, North Carolina

Thornburg, Larry Steve
A Comparative Analysis of Funding Priorities of Selected Community College Policy Makers and Administrators

Wall, Howard Taft, Jr.
Naturalistic Acquisition and Self-Directed Learning of English as a Second Language among Adult Members of a Lao Refugee Community

OHIO STATE UNIVERSITY

Diaz, Peter Charles
Life Satisfaction and Learner Self-Direction as Related to Ethnicity in the Older Adult

Williams, Kurt E.
Functional Competencies of Male Inmates in Ohio at the Time of Release from Prison

SYRACUSE UNIVERSITY

Landers, Kenneston W.
The Oddi Continuous Learning Inventory: A New Measure of Self-Directed Learning

LeClair, Jane
Learning to Teach: Perceptions of Post-Secondary Proprietary School Business Instructors

Stasz, Bird
Changes in Self-Perception of Adult Women Students

Wiles, Kathleen M.
Adult Learning and Storytelling

TEXAS A & M UNIVERSITY

Chu, Tah-Wei
Selected Factors Related to Job Performance of Fisheries Extension Agents in Taiwan

Nikolajsen, Hilary Rose
The Effects of an Opportunity for Incubation on the Creative Thinking in Right Hemisphere Dominant and Left Hemisphere Dominant Populations

UNIVERSITY OF MISSOURI - ST. LOUIS

Shieh, Cheng Han
Evaluation of the In-service Education Ordinance and Programs for Industrial Vocational Teachers in the Republic of China

UNIVERSITY OF NORTH TEXAS

Vernon, Yvonne, B.
The Effects of an Educational Program on Registered Nurse Students' Ability to Write Complete Nursing Diagnoses

UNIVERSITY OF WISCONSIN - MADISON

Bosworth, Laura
Consumers' Preference for Qualitative or Quantitative Evaluation Studies

Ojo, Elizabeth
Educators' Self-Concept and Degree of Participation in Professional Development Activities

Sewall, Timothy
A Factor Analysis of Three Learning Style Instruments: A Test of the Curry Model of Learning Style Characteristics

1987

CORNELL UNIVERSITY

Cook, Sandy
Advancement Within the Health Professions: Career Patterns and Attitudes Regarding Promotion of Physicians and Nurses Graduating from Cornell's Medical School 1950-1979

Ofner, Theresa
Effects of Role Perception on Job Satisfaction of Staff Associates in New York State Cooperative Extension

UNIVERSITY OF MISSOURI - ST. LOUIS

Reat, Lee Ann
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